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For the Christian Spectator.

*On the peculiar characteristics of the benevolent efforts of our age.*

THE christian religion will doubtless one day become the religion of the world. It is a religion adapted to the character of man in every age and every country; and if its founder was able to look into futurity,—if the God of the bible is a God of truth, it cannot be questioned that, sooner or later, its influence, like its genius, will be universal. So christians believed in former ages; yet, folding their arms in apathy, they died while waiting for the fulfilment of the promises. So also christians believe at the present day; but that belief animates them to vigorous exertions, and they read the fulfilment of the promises in the moral impulse which those exertions are giving to the world. The present inquiry is: Do they read the signs of the times aright? Or in other words: Are the benevolent efforts of the present day the means which Providence is using to introduce the millennial dispensation?

A negative answer to this inquiry must be founded on one of these two suppositions—either, first, that *similar* efforts have been made in former ages, and have not produced the conversion of the world; or, secondly, that these efforts are in themselves *inadequate* to the end in view.

I shall attempt to maintain, on the contrary, that the benevolent efforts of our day are *entirely different* from those of any former age; and that the *peculiar characteristics* of these ef-

forts warrant the belief that they will be *finally successful*.

I. The benevolent efforts of our day are *entirely different* from those of any former age.

The efforts which have heretofore been made for the conversion of the world may be reduced to the following classes: The exertions of the apostolic age; those of the corrupted Greek and Roman churches; and those of the Protestants before the year 1790.

1. *The exertions of the apostolic age.* We are frequently told that the spirit of the primitive ages has returned. In a certain sense this is true; there is now in the church as much faith, zeal and devotedness to the Saviour, and more activity in his cause, than there has been at any other time since the second century. But if by the declaration, we are to understand, that the benevolent exertions of the present age are similar to those by which the gospel was first propagated, it is not correct. Christianity was established in the Roman empire, not by Missionary, and Bible, and Education Societies—not by the use of those ordinary means which christians at the present day must employ to bring about the conversion of the world: it was partly by miracles, and partly by those special operations of Providence, which though not miraculous, display scarce less visibly the finger of Omnipotence. God had determined to introduce into the world, a religion designed for the benefit of the whole race of man, and to this end he made use of extraordi-



a miraculous agency ; but it was not his purpose by these extraordinary means immediately to extend its triumphs through the earth. He chose at that time merely to establish a church on a permanent foundation, leaving its universal dominion to be the glory of a distant age, and that universal dominion he chose to bring about in the ordinary course of his Providence, by the slow instrumentality of moral causes.

Permit me to advert to a few of the extraordinary circumstances attending the introduction of christianity. Without staying to remark upon the facts, that the then-known world was under the dominion of a single power, and that a single language was every where the language of learning and business and politeness,—we pass to the condition of the Jews. Flowing out of Palestine in all directions, they had established themselves in every principal city, carrying along with them the oracles of truth, and maintaining the worship of the living God. This peculiar people, and their peculiar religion and rites of worship, had long before attracted the attention of the Gentiles by whom they were surrounded ;—and who does not know that true religion, of whatever form, wherever it is introduced, throws contempt at once on the absurdities of idolatry ? The Jews were also anxiously expecting the advent of the Messiah, and though all of them entertained very inadequate notions of his character and kingdom, none can doubt that there were among them many, waiting in faith like Simeon and Anna, for “ the consolation of Israel.” Nor was this expectation without its influence on the Gentiles. Every reader will remember the story of the Eastern Magi who came to worship the infant Saviour.—Can it be questioned that this state of things was a part of that extraordinary system by which the church was to be established ?

In the Acts of the Apostles, we are informed that the miraculous influences

of the Spirit were first bestowed on the disciples at the day of pentecost—at a time when “ there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven”—“ Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians.” To these men who had thus assembled from all parts of the world to join in the national solemnities of religion, the apostles opened their commission, and told them that the crucified Jesus had become the glorified Messiah. “ And the same day there were added unto them about three thousand souls.” They continued to preach, “ and the Lord added to the church daily such as should be saved.” Here then we have a church, gathered at once “ out of every nation under heaven.”—We see a host of converts returning to their friends and brethren in different parts of the world, and telling them that the long expected Messiah—the hope, the consolation of Israel—the Saviour of the world had come. And who can doubt that there were even then in the Jewish church, many humble worshippers who received the tidings with gladness, and hailed the crucified Redeemer with joy ? At least, the way was prepared for the preaching of the gospel. If the Missionaries at Calcutta could, at a single festival of Juggernaut, convert several thousand individuals out of all the provinces of India, would it not go farther towards the establishment of christianity in that empire, than the labor of years with common success ?—and would it not be as extraordinary as if they were to heal the sick or raise the dead ?

We have seen that the circumstances in which the first promulgators of christianity were placed, were altogether peculiar. Their mode of operation was no less extraordinary. Missionary Societies, Missionary Sta-



tions and Missionary Families, as they now exist, were then unknown. The apostles and evangelists were at once Missionaries and Missionary Society; and, from a regard to expediency, they chose to rely for support mainly on their own manual labor. [Acts xviii. 3. xx. 34. I. Cor. iv. 12. I. Thess. ii. 9. II. Thess. iii. 8.] Wherever they went they preached the gospel first to the Jews, then to the Gentiles—they confirmed their doctrine by miracles—the Spirit was poured out—they gathered their converts into a church—they ordained elders—they exhorted them to continue steadfast in the faith—and then passed on to do the same things in the next place, to which the Spirit should guide them. The church thus formed, they occasionally encouraged and strengthened by inspired epistles or by personal visits. Their object seems to have been to make their labors as extensive as possible—to throw in their seed in every part of the world, leaving it to spring up and flourish under the genial influences of heaven. Would it not be madness for our missionaries in Ceylon to think of pursuing the same course?

These exertions ended with the lives of the apostles and their fellow-laborers the evangelists, for at their death, their offices and the miraculous powers which had distinguished them, became extinct; and from that time forward, there was no class of men set apart for the express purpose of extending the boundaries of the church. That this was the case is evident from the fact, that for several hundred years after the middle of the second century, expeditions for the propagation of the truth among foreign nations were as few and as insignificant, as at any other period in ecclesiastical history.

Enough has been said, we trust, to illustrate the great distinction between the benevolent efforts of the apostolic age and those which we witness. The former were efforts made for the purpose of *introducing* christianity;

the latter are efforts made to *extend its influence* to the ends of the earth. The former were the exertions of a few individuals acting under an extraordinary commission, clothed with miraculous powers, and guided in all their operations by the influences of the Spirit; the latter are the combined exertions of tens of thousands of believers. Those were in their nature extraordinary, and therefore they were designed by Providence to be merely temporary; these result from the ordinary influence of moral causes.

Perhaps the inquiry may here be started—if missionary labors terminated so soon after the death of the apostles, how was it that in the fourth century christianity obtained the ascendancy over paganism? We answer that the gospel still continued to gain ground, not indeed by extending its conquests to distant and barbarous nations, but by increasing its influence in those countries where it had already obtained footing. By the ordinary preaching of the word, converts were multiplied. The new religion soon numbered among its votaries, many men of learning and talents, whose able and eloquent Apologies gave it respectability in the eyes of the learned. The system of alternate persecution and tolerance, pursued by the successive emperors, seems to have been devised by Providence as the best possible means of establishing the church. It was under the influence of such causes that within less than three hundred years after the crucifixion of its founder, Christianity ‘ascended in triumph the throne of the Cæsars.’

2. *The exertions of the corrupted Greek and Roman churches.* The establishment of the christian religion under Constantine was soon followed—indeed it was in some measure preceded, by that long train of superstitious and corruptions, which had well nigh exterminated the spirit of piety. The bishops having become men of rank and influence, gradually assumed a temporal au-



thority, and consequently became ambitious and designing. We do not say that this was always the case—but it was generally true that the clergy were ambitious of honor and power, and continually plotting or executing some plan for the aggrandizement of the church. And by the church was now meant, not the body of humble believers in Christ, but the monks, the priests and the bishops, who had obtained possession of the vast ecclesiastical revenues. The corruption was universal—the only material distinction between the Greek and Latin churches was, that the one acknowledged the supremacy of the Patriarch of Constantinople, while the other obeyed the decretals of the Roman Pontiff. In this state of things, exertions were made for the conversion of the heathen both in Europe and in Asia, and by these exertions christianity, such as it was, was extended to some provinces of Gaul and Germany, to the Saxons of England, and, in course of time, to all the northern nations of Europe. The general character of these missions was exactly what might be expected;—they were performed not from a sincere love to souls, not from a humble desire to promote the glory of God,—but to extend the dominion of the church, that is to say, of the clergy;—they were undertaken from political motives, they were sustained by political intrigue, and their conversions were too commonly political conversions. Far be it from me to deny that some of the Missionaries possessed the spirit of apostles, or that many of their converts were genuine believers; but when we read of a king, and all his nobles, and a great portion of his people converted and baptized in a single day, and this long after the age of miracles, and when we find along with the same account all the absurdities of monkish legends,—we must be permitted to call in question not only the soundness of the conversions, but the piety and other qualifications of the Missionaries. This

much is certain: these missionary labors were equally unlike the missionary labors of the apostles, and the missionary labors of the present day.\*

3. *The efforts of Protestants before the year 1790.* These are easily enumerated. The Moravians, almost from the commencement of their existence as a church, have possessed in a high degree the spirit of the present age. As a body, they have made united, vigorous, systematic exertions for the conversion of the heathen. They have always esteemed it the bounden duty of every follower of Christ, to do all in his power for the promotion of this object. And their missions have been successful—their conversions have been real—they have been continually enlarging the circle of their labors—they have been continually increasing in devotedness and zeal—and when the whole church militant shall possess the same spirit with the Moravians and in the same degree, then the spirit of this age may truly be said to “have its perfect work,” and from that time you may date the beginning of the millennium. But the Moravians were so few, compared with the whole protestant church, that what they could do, can hardly be taken into the account, and may therefore be considered as nothing. And yet it may be said, that, beside these, there were no other efforts. There were indeed two or three Missionary Societies; there were a few Missionaries—the most extraordinary perhaps that the world has ever seen, whose names will be familiar to generations yet to come, as they are now to all that love the kingdom of the Redeemer. But what did all this amount to? The protestant church as a body did nothing; to use the language of Horne you might “sum up” all that they had done, and “mark it with a cypher;” they were too busy in contending with the papists, and with each other, to think of the heathen.

Such was the state of things in the

\* See Mosheim and Milner.



year 1790. About that time the publications of Carey and Horne were the means of a change that will never be forgotten. Their voices were like the trumpet which will one day break the slumbers of the dead. At their call the church awoke as from the sleep of ages, and looking upward, saw "the heavens bright with the ensigns of her Saviour's coming." Then began a new era—the era of UNITED, VIGOROUS, SYSTEMATIC efforts by different denominations of christians, for the salvation of the world. I say this was a new era—Such efforts were not made in the apostolic age, because then the church was not equal to them—then the struggle was not for dominion, but for existence. Such efforts were not made in the middle ages, because then the church properly so called, was almost extinct—then the great object was not to confer the blessings of salvation on the world, but to extend the power of a corrupted and ambitious priesthood. Such efforts had never before been made by the protestants, because, while they were quarrelling with each other and the Pope, they forgot their allegiance to Christ, and the eternal warfare between the kingdom of light and the kingdom of darkness.

II. The peculiar characteristics of the efforts in question warrant the belief that they will be *finally successful*. And here let us recur to facts. We see thousands and tens of thousands of individuals in Europe and America, roused to a vigorous, united and systematic effort;—we see the sentiment to be of universal prevalence among them, that every christian is as much bound to do something for this cause, as he is to abstain from open immorality; and the neglect of this duty is esteemed as much an instance of disobedience to the known will of God, as the positive breach of one of the commandments of the decalogue;—we see infancy and age—the poor man, and the man of wealth, and the man of influence and rank and power, all coming forward to aid

the cause with their offerings;—we see the whole conducted under the superintendence of the best and wisest men that can be selected;—and all this is regarded, not as the extraordinary effort of a moment, but as the common, every-day business of christians for centuries to come. I will not dwell upon the peculiar advantage existing at the present time for the propagation of christianity. I will not dwell upon that commerce, which connects the nations, as with a golden chain, and which brings all parts of the world into contact with each other;—nor upon the art of printing, by which copies of the scriptures may be multiplied with the utmost rapidity; nor upon the improvements in the art of education, by which children may be instructed in half the time, and at half the expense of any former period. The slightest glance at the subject must be attended with conviction. If there be any such thing as moral power, efforts like these must be powerful. And here I must remark, that I do not deny or set aside the agency of the Spirit;—on the contrary, all my hope in the efficacy of these operations depends on the fact, that wherever the gospel shall be preached, it will be attended with the promised out-pourings of the Holy Ghost. God works by means—gives efficacy to means, no less in the moral than in the natural world. And so far as moral causes can be known, they are as uniform in their operation, and as certain in their results as natural causes.

But to complete the argument for the final success of these operations, it will be necessary to show that they can suffer no permanent decline. In endeavouring to prove this, I allege,

*First*, the fact, that the public is forming a *habit* of benevolent exertion. When an individual has once formed a habit of doing good, we of course consider it probable that he will continue to do good. Apply the same principle to the present case. From year to year, the public is doing more



and more for the propagation of the gospel; and it has now become a thing of course with the people of the United States to contribute to this object, not less than two hundred thousand dollars annually. Now each of the individuals who contribute towards this sum, has formed a habit of doing good, and the certainty that he will continue to do good arises not merely from the force of his own individual habit;—sympathy, the force of public opinion—in short the habits of all the individuals who go to form the mass of the public, exert a powerful influence upon him; so that the public habit is not merely the sum, but if I may be allowed the expression the product of all these individual habits; and therefore in this case, there is much more reason for believing in the permanency of the habit than in the other. It will not be said surely, that the habits of this age are no test by which to judge of the habits of the next. The world has a kind of identity from generation to generation; each successive one growing up under the influence of the preceding, acquires its habits, feelings, and principles. And in the present instance, are not extraordinary efforts made to impress the principles in question on the minds of children and youth? Are not the rising generation accustomed from infancy, to every species of benevolent enterprise? Are not the wants and woes of suffering humanity—the duties and obligations of christians—the final triumph and glory of the church, continually set before them not only in the instructions of parental love, but even in the toy-books of the nursery? Thirty years hence, these children and youth will constitute no small portion of the public; and will not the habit of benevolence be much stronger in them, than in the present generation with whom that habit originated? The next succeeding generation will be still more extensively educated in the same habits; with them therefore, the force of public opinion will be still more power-

ful, and they will be prepared for a still greater and more united effort. Thus the great operations of benevolence will acquire new strength as ages roll away; they will go on from century to century with continually increasing momentum. They will be like the waves of a rising tempest, when each successive one is larger and larger, till what was at first only a gentle undulation, comes sweeping along with irresistible and overwhelming power.

*Secondly*; We infer the permanency of these efforts, from the probable *increase of piety*. It cannot be doubted that piety is peculiarly the main-spring of the benevolent exertions of our age. None but christian benevolence would grasp a design so vast, as the conversion of the world—none but christian faith would believe it possible—none but christian zeal would attempt to execute it; and on the benevolence, the faith and the zeal of christians, this great enterprise must depend for its final accomplishment. Men of the world may do something, surrounded as they are by the children of light; by the influence of example, by the force of public opinion, by the better feelings of humanity and by a thousand other motives like these, they may be induced to contribute of their substance,—they may be borne onward by the tide; but place them alone—place them out of the reach of christian example and christian exhortation, and they will do nothing; they have not the principle of action within themselves, and therefore they must be propelled by some external impulse. The whole work belongs to christians as willing instruments in the hands of God—by them it must be carried on to perfection; and where there is much genuine piety, much of that piety which consists in love to God and love to man—there this work will be carried on with a proportionate degree of zeal. The reason may be found in the fact, that piety wherever it exists, must and will manifest itself. In former ages, it



has manifested itself in the passive virtues—in fortitude, patience, and hope. The church has gone through the fires of persecution—it has been covered with shame and reproach; and the exercise of piety has been to endure persecution without shrinking—to submit to reproach without murmuring. But now christians stand on an eminence, where the sword of the persecutor and the obliquy of the scorner cannot assail them;—their piety must therefore be displayed in deeds of active benevolence, and these will increase with the increase of piety. But it is equally true that piety will increase with the increase of benevolent efforts. And to prove this, we need not appeal to the present state of religion in England and America, compared with what it was thirty years ago, nor to the numerous revivals which are continually taking place around us;—it will be enough to say that benevolent exertions call into exercise all the graces of christians; and with these graces, as with every thing else, exercise is the means of improvement. Thus piety grows by the operations of benevolence, and the operations of benevolence acquire new strength by the growth of piety.

Take the subject in another point of view,—as it relates to the *increase of genuine catholicism*. In all plans of universal benevolence, christians of different denominations are brought more or less into contact with each other—they are made to regard each other, not with the eye of sectarian jealousy, but as engaged in a common cause—as the followers of the same master—as redeemed by the blood of the same Saviour. Who does not know that such feelings are conducive to the growth of piety? Who does not know that in past ages, nothing has been more opposed to the influence of evangelical religion, both on its possessors and on men of the world, than the spirit of sectarian controversy?—But this union of sentiment and feeling, beside its influence on piety, has a direct tendency to make the church more powerful,

and all its operations more energetic. Let the armies of Immanuel be united in heart and zeal, and they must be victorious. To borrow the illustration, and as nearly as memory will supply it, the language of the poet Montgomery,—“In the Bible Society, all denominations of christians are blended and lost like the seven primary colors when united in one ray of pure and perfect light;—in the Missionary work though divided, they are not discordant, but like the same colors when spread out in the rainbow, they form a bow of promise—an arch of glory extending from earth to heaven, and from heaven to earth—a bright assurance that the storms which have desolated the world are passing away forever.”

Again; look at the influence which *success* must have on the operations of the church. Every new conquest will not only increase the zeal and courage and faith and enterprize of christians, but it will add to their numbers and strength; and thus they will be doubly prepared to march from victory to victory.

I might go on still further, but I trust enough has been said to make it highly probable that the benevolent operations of our age can suffer no permanent decline,—that the flame which is now kindling will continue to burn and glow, till the earth, having been purified from all its abominations, shall come forth resplendent, as gold from the furnace, and reflecting the full glory of the sun of righteousness. I do not deny that there may be some mighty revolution among the nations, which shall put a stop to the march of human improvement, and change the whole aspect of society. I cannot say with absolute certainty that the world is not to be visited by another age of darkness, nor that God will not once more permit his church to sink to the lowest point of degeneracy, and defer for centuries the hour of her final glorification. But I do say, that the signs of the times point to brighter expectations—I do say that the effects of the be-



nevolent efforts of our day cannot but be great, and though the progress of these efforts may be retarded by some mysterious dispensation of Providence, they have in themselves no tendency to decay. Taken together, they constitute an engine for the moral renovation of the world, so constructed, that it has the principle of its motion within itself;—the several parts act and re-act upon each other in such a manner, that the re-action is always the strongest, and thus it receives a new impulse at every movement, and goes on with a rapidity and power forever increasing.

Before concluding these remarks, I must be permitted to add, that the subject we have been considering should lead every christian, and especially every minister of the gospel, to a careful examination of the duties which devolve on the followers of the Lord Jesus, living at a period so important in the history of the church. How shall our influence hasten the triumphal chariot of our Lord and our Redeemer?—But whatever may be the active duties which our situation demands, one thing is certain: the fact that we live in an age so glorious, calls for our humblest and liveliest gratitude. Kings and prophets, martyrs and apostles have desired to see the things which we see, and have not seen them. We witness the dawning of an everlasting day—a day without storms—a day whose radiance shall never be clouded. We see an ‘angel flying in the midst of heaven, having the everlasting gospel to preach to every nation, and kindred and tongue, and people,’—and though long before he shall have finished his flight, our bones must moulder in the dust, yet when the universal triumph of the gospel shall have been effected, our voices may join with the acclamations of heaven, “saying, THE KINGDOMS OF THIS WORLD HAVE BECOME THE KINGDOMS OF OUR LORD AND OF HIS CHRIST, AND HE SHALL REIGN FOREVER.”

L.

## A SERMON.

Acts xxvi. 28.—*Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.*

WE have here a striking instance of the power of truth. The preacher was Paul, a prisoner, solitary, defenceless, and degraded even to chains. The hearers were Agrippa, king of Judea, and Festus, a Roman Governor, with their chief captains and the principal men of Cesarea. Before these dignitaries and amidst the splendour of royal preparation, Paul was summoned to make his defence for preaching the gospel of Christ: and with such dignity and self-possession—such meekness of wisdom, force of argument and fervency of appeal did he do this, that he drew from the hesitating monarch an avowal of convictions, against which his whole life was at war. Having stated to them the leading facts which had occurred concerning the resurrection of Christ, the fulfilment of prophecy in that event, his own conversion, and his manner of life and preaching; and having appealed to Agrippa as one who was personally acquainted both with the writings of the prophets, and with the events which had taken place in accordance with them, he put the question directly to his conscience, “king Agrippa, believest thou the prophets?” Subjoining, “I know that thou believest.” The king felt the inference that Jesus must be the Christ; and, unable to conceal the conviction, exclaimed, “Almost thou persuadest me to be a Christian.” What a triumph is here, we are ready to say, of a prisoner over a king! But alas! the inefficacy of mere convictions to persuade the heart! especially when the allurements of wealth, of applause, and of power are to be resisted. To become a Christian, Agrippa, must have consented to be despised, to be degraded, perhaps to take the place of the prisoner at his



bar. It was because he could not endure this and not for want of more light or conviction, that he was not *altogether* persuaded to be a christian. Hence his convictions had no effect but to induce him to dismiss the subject, and rush madly into ruin. Uneasy with what he felt, he seems to have been the first in the company to drop the subject, and retire from the place of hearing. Only leaving time for Paul to express the devout wish, that not only he, but the whole company were both almost and altogether such as himself, excepting his bonds,—the king arose up, and the Governor and Bernice, and went away; and it does not appear that either of them enquired further concerning Paul, or the Saviour whom Paul preached.

Happy were this the only instance of fatal hesitation about embracing the gospel. But when we take the scriptural character of a christian for our standard, we cannot easily avoid the belief that the number is not small, concerning whom the most favorable conclusion to be made, is, that they are *almost* persuaded to be christians.

In discoursing upon our text, we shall first show *what it is to be a christian*; next, remark upon the fact that many hearers of the gospel are only *almost persuaded* to be christians; then enumerate some of the *reasons why they are not altogether persuaded*; and lastly, shew that *it is especially to be desired* that they were thus persuaded.

I. I am to shew *what it is to be a Christian*.

The name is obviously meant to denote a disciple and follower of Christ. It designates some special relation and conformity to him, which the person to whom it is applied, is supposed to possess. When we have ascertained the peculiar doctrine, spirit and conduct of Christ, we infer immediately what must be the distinguishing character of all real christians. As he was, so also are they in the world.

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From this general and most obvious description of christian character, it is evident that a person may have many desirable qualities, and still not be a christian. He may be amiable and moral,—he may be a speculative believer in christianity; and yet, not be a christian. He may also attend habitually upon the ordinances of the gospel,—he may be deeply impressed by the exhibition of sound doctrine,—he may be strongly affected by the exercises of religious worship; and yet after all, not be a christian.

To be a real follower of the Lord Jesus implies other and far higher things. The true believer is ‘a new creature.’ He is actuated by moral principles essentially different from those of other men. His apprehensions, his affections, his motives, his main objects of pursuit, and the sources of his highest enjoyment, are all changed into conformity to the doctrine, the spirit and the conduct of him whose name he bears.

A christian receives the truth in the love of it. He consents to the law that it is good; repents of his want of conformity to the law, with sincere and godly sorrow; and submits to the sentence of condemnation which it pronounces, as merited and proper. He is then disposed to renounce his own works as unfit to form any part of the ground of his justification before God, and to welcome the doctrine of salvation by grace through the atonement of Christ, as altogether suitable and sufficient for the guilty, to the praise and glory of God. Thus receiving the doctrines of Christ he humbly and heartily yields himself to him, as the foundation of his hope, the centre of his joys, and the end of his pursuits: and in such measure, as the character, the government, and the counsels of God are opened to his mind in the plan of redemption by Christ, he has joy and peace in believing.

Supreme love to the Lord Jesus, is also essential to christian character. “If any man come to me and hate not his father



and mother and wife and children, and brothers, and sisters, yea and his own life also, he cannot be my disciple." This indeed does not require an absolute alienation from our natural relatives; nor yet does it suppose that our affection for them ought to be weak; but the lesson inculcated is, that ardent as the attachments of our nature to kindred and to life are and ought to be, they must never be allowed to stand in competition with our love to the Redeemer. It assures us that if love to Christ, be not the supreme, the engrossing affection of our hearts, so that we are prepared even to forsake, to wound, and renounce the dearest objects of our earthly attachment as though they were the objects of our dislike, rather than forsake, or dishonour him, we are not worthy of the christian name.

Hence it results that christians have a characteristic resemblance to Christ. He was holy, harmless, undefiled and separate from sinners. He went about doing good. So devoted was he to the honor of God, that his zeal is said to have eaten him up; so intent on labors of love that they were as meat and drink to the hungry and faint; so devout, that when his days were occupied in miracles of grace, or instructions to the multitude, he frequently retired and spent whole nights in prayer; so tender in his concern for the souls of sinners, that he wept for them when they were taking counsel to put him to death; and withal so gentle and submissive, so meek and patient, that "he was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."—Now he that saith he abideth in him, ought himself so to walk, even as he walked. A characteristic, although imperfect conformity to the proposed object of his admiring and adoring love, and a decided abhorrence and resistance of every opposing principle of his heart, is reasonably expected of him. Indeed we are expressly assured that

"if any man have not the spirit of Christ he is none of his." Such a character, in every degree, is certainly unlike that of the men of the world; and as certainly provokes their dislike. "If ye were of the world, said Christ, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Hence the christian is prepared to hear from his Master, language like the following. "If any man will come after me, let him deny himself and take up his cross daily and follow me." "Whosoever will save his life shall lose it; and whosoever shall lose his life for my sake, shall find it." "Whosoever shall be ashamed of me and of my words in this sinful and adulterous generation, of him shall the son of man be ashamed when he cometh in his glory." Not only is he prepared to hear these terms, but to count it his high honor to comply with them. "Looking unto Jesus, who for the joy that was set before him, endured the cross, despising the shame," considering the treatment which he received from men, the manner in which he endured it, the purposes for which he submitted to it, and his entire sufficiency to support and crown with glory those who follow him in similar trials, he is habitually ready to part with every comfort, and suffer every pain, which may be needful in order that he may do the will, promote the cause, and subserve the honor of the Lord that bought him.

In view of this statement of christian character as delineated in the scriptures, let us next consider,

II. The fact that many hearers of the gospel are only *almost persuaded* to be christians.

By this I mean that while they have a prevalent conviction that christianity is true, and their interest in the salvation which it reveals is supremely important, and feel themselves urged by these convictions to an unreserved submission to its de-



mands, they hesitate to make this submission.

Such was the state of Agrippa. He believed that what the prophets had written was true; he saw that their predictions were accomplished in Jesus of Nazareth; he felt the inference that Jesus must be the Christ, that submission to him was his immediate duty, and that it was hazardous to refuse, and yet such was the sacrifices required, that he was not fully persuaded to comply.

And whether there are not many in this state of mind, among the hearers of the gospel at the present day, any person of observation may decide. They are told in the name of the Lord that they have broken his holy law; that they are condemned by the sentence of that law to endless punishment; and that if they escape it must be of the grace of God, through the atonement of Christ, on their submission to him in deep repentance and humble faith. They partly believe the message; they are sometimes impressed and alarmed by it; they resolve that they will attend to the great concern; their secret convictions urge them to an immediate submission; they perceive this to be reasonable and necessary. But are there not many who remain here, almost, and *only* almost persuaded to be christians? They are urged by the love of Christ, by the freeness of his offers, by the reasonableness of his demands, by the guilt of rejecting him, by the terror of his wrath, and by the uncertainty of life, to come to an immediate and final decision; and their consciences answer to every word that is said: nay the Holy Spirit of God carries the admonition home to their hearts, and they tremble to refuse: yet as to an immediate, hearty, unreserved submission, they are not altogether persuaded.

If this, or something like this, be not the state of a large portion of christian assemblies, what must we suppose it to be? That they are altogether persuaded to be christians, some of them, at least, would not pre-

tend; and yet altogether to renounce the christian name, and the hope of christian privileges, they would tremble. Their consciences are on the side of christianity; but their hearts incline to the world: and when the question is closely put to them, what they believe, and what they intend to do, they hesitate to decide. Others perhaps are cherishing the secret thought that they are already christians, though they have never solemnly enquired in what the character of a christian consists; that they are christians while they have never fully admitted that conviction of their native depravity and ruin which alone can prepare them to welcome Christ, or to discern their need of him; or that they are christians because they can talk freely and reason conclusively concerning Christ's righteousness and free grace, while the grace of God has never altogether persuaded them to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in the world,—while they do not even consider the self-denying precepts of Christ as addressed to them, but, when they have gone over their cheap and easy forms, feel themselves at liberty to walk according to the course of this world, as fashion, interest, or pleasure may dictate,—while instead of being willing to lose their lives for Christ's sake, they can scarcely be persuaded to part with the least of their gratifications to promote his cause, or convey to the souls for which he died, the knowledge of his salvation,—and while, in short, instead of being new creatures—all things new—it is impossible for their most familiar acquaintances to see in what respects their joys or sorrows, their comforts or cares, their tempers or pursuits, are different from those of the common mass of men who love the world and the things of the world.

III. We now proceed to enumerate some of the *reasons, why so many are not altogether persuaded* to be christians.

That they are not altogether per-



suaded, the general reason might be given that God does not make them willing as he does others by the renewing power and grace of the Holy Spirit. Here many would choose that the subject were left. Averse as they are to the obedience of this gospel, they insist with strange inconsistency that they wish to be christians; and would gladly do all in their power to become christians, were any thing effectual pointed out to them. In this manner they endeavour to shift off the blame of their condition from themselves and plead that they have only to wait till God change their hearts. But if there is meaning and propriety in the demands which the gospel makes upon them, the direct reasons why they are not christians are to be found in the indulged lusts of their own hearts. They are voluntary in not becoming christians. They are not willing—are not altogether persuaded to be what is implied in being christians. In this only consists their need of that special operation of the Holy Spirit, which they complain is not afforded to them. The necessity of this is founded wholly in that which is their crime—in their voluntary indulgence of things inconsistent with the christian character. Here then we are to look for the direct reasons of their not assuming that character.

Some are only almost persuaded to be christians because they will not make their salvation the object of their chief attention. This was the fact with Agrippa. Pained with convictions which he was unwilling to obey, he violently thrust the subject from his mind. Many, who dare not do this, yet in the favoured moment of religious impression suffer their attention to be beguiled by other concerns, till the impression is lost. Under the preaching of the gospel, they are almost persuaded to make the salvation which it reveals, the object of their first and chief concern; but they are scarcely dismissed from the place of hearing, before they surrender

their minds to the calls of business, the cares of domestic life, or the conversation of their worldly-minded acquaintances. They consent, not finally to neglect their salvation, but only to defer an attention to it; and the result is, that it scarcely engages a serious thought, till they again hear the alarms of God's messenger; and then, very commonly, these are heard with less power of impression than before. In this manner multitudes live, and in this manner they die, only almost persuaded to be christians, because they are only almost persuaded to make their peace with God the subject of their earnest and unremitting attention.

Others are only almost persuaded to be christians, because they find difficulties, in the way of their becoming altogether such, which they did not anticipate. Impressed with their danger under the sentence of the divine law, they have found that something must be done. They have begun in earnest to seek their salvation. They have reformed their outward conduct; have frequented religious assemblies; have searched the scriptures; have prayed; but they have also found that with such sacrifices, without the heart, God is not well pleased; and the heart, they plead, they *cannot* give. Here they rest. They endeavour to bring their hearts into their performances. They endeavor to work repentance, faith and other gracious affections in themselves. They find their efforts unavailing, and therefore proceed no further. Instead of going to Christ that they may have life, they complain of the law for subjecting them to death. Could they purchase salvation by their own doings, they would not hesitate; but to come for the blessing as beggars who have nothing to pay; to receive it in the character of sinners who have in themselves no good thing and deserve at the hand of God every evil thing; to fall down before him and cry "unclean! unclean! God be merciful to us sinners," they are not persuaded.



This leads me to remark that many under pungent convictions are stumbled by false reasonings concerning christian doctrines. How we are to blame for sin, if we are sinful by nature ; how we can be under obligation to repent and love God, if it is God who must work in us 'to will and to do of his good pleasure ;' how we can be considered free agents, and how any efforts of ours can avail, if a sovereign God chooses the heirs of salvation—are the questions, which under the false colourings and distorted views of them, which depraved hearts love to give, are suffered to agitate their minds, at the very time when the spirit of God is urging them to flee from the wrath which is to come. The effect,—I do not say of the doctrines referred to, for they are doctrines according to godliness, but of their vain speculations and perverse reasonings about them,—is to remove a sense of obligation from their minds ; to shield their consciences from impressions of guilt, and persuade them to yield themselves to the negligence, sloth and worldliness which they love, in the vain pretence of waiting for divine influence. When persons are thus entangled, if indeed they can any longer be said to be almost persuaded to be christians, they are not likely to be any thing more. Certainly the person who believes, or *half* believes that he has nothing to do, will do nothing. He who feels not his obligation to repent, will not, in this state of mind, repent. And he who waits for a performance of this duty till to-morrow, will not, unless he abandon his presumption, perform it to-day.

Others whose minds are not quiet, are prevented from being christians by the indulgence of prejudices. There are certain doctrines, which they have set down as false or not suitable to be preached, and these can therefore never be brought forward for discussion without exciting their tumultuous passions. Or, there are certain preachers from whom they cannot hear acknowledged truths, with patience.

Or, there are certain modes adopted for the promotion of religion which excite their bitter feelings. Or, there are certain professors of religion who do not live as they ought to live.—Now whether their views are just or not, we need not enquire. Admit that they are ; the evil done to themselves is not prevented. They forever dwell upon them instead of obeying the truth which they know ; they thus give loose to those sinful passions which quench every salutary conviction in their minds ; they fortify their hearts against the persuasions of the gospel.

Feelings of worldly pride prevent others. They are surely convinced that their course of life has always been wrong, but they are not persuaded openly to acknowledge it, by a change. They would gladly have the counsel of some experienced guide, but they cannot consent to be known as anxious enquirers. Their consciences urge them to a decided practice of religious duties, but they are afraid of the secret scorn or open ridicule of the ungodly. Prodigious is the influence of such feelings upon multitudes who are not strangers to painful convictions of guilt and fearful apprehensions of the judgment to come. Pertinent is the address of the prophet, "Hear ye, and give ear ; be not proud for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear, my soul shall weep in secret places for your pride."

Many are not altogether persuaded to be christians, because there are particular duties, which they perceive to be incumbent upon them, and which they have not resolution to perform. Herod heard John gladly and did many things, but Herodias he would not renounce. Saul slew the Amalekites, but their king, in disobedience of the express command of God, he spared. So one person who



seems almost persuaded to be a christian, cannot consent to pray in his family ; another cannot make up his mind to renounce the intimacy of a dangerous companion ; and another cannot be persuaded to acknowledge a fault or to repair an injury. Thus many persons who had apparently come almost to the point of submission,—many too who had even seemed actually to have submitted to the terms of the gospel, have provoked the spirit of God to abandon them wholly. One indulged sin has led them on to another, till their convictions and resolutions and hopes, have gradually perished together.

But whatever particular causes may operate with special force in different individuals, there is one general cause which combines them all : and that is the enmity to God,—the love of the world,—the selfishness and pride and unbelief of heart which belong to men in their natural state. It is the indulgence of these which prevents such numbers who are almost persuaded to be christians, from an unreserved submission to the gospel.

We are in the

4th and last place to show, *why it is especially to be desired* that they were altogether persuaded.

This is especially to be desired because in their present state it is impossible for them to be happy. They of all men are most miserable. Their convictions prevent their enjoyment of the world ; and their resistance of convictions prevents their enjoyment of God. Their knowledge of the truth arms conscience with stings, and their disobedience to the truth prevents their application to the blood of Christ for their peace. Their condition is that of the unclean spirit, going about in dry places, seeking rest, and finding none. How peculiarly desirable that they would unreservedly yield themselves to him who says "Come unto me, all ye that are heavy laden and I will give you rest. Take my yoke upon you and learn

of me, for I am meek and lowly, and ye shall find rest to your souls."

Again ; this is especially to be desired, because this alone can prevent their final destruction. To be almost persuaded to be a christian is not to be almost a christian. Between these there is in reality no moral resemblance. It is the love of Christ which constitutes the peculiar character of a christian ; it is the entire absence of love to Christ in the person who is only almost persuaded to be a christian, which occasions the struggle between corruption and inclination that he feels. And between these there is a radical difference. There is in the latter no approximation either of character or of privilege to the former.

Further ; unless those who are almost persuaded to be christians shall be altogether persuaded, their convictions, so far from availing to their final benefit, will aggravate their final ruin. They will have this effect, because they will be the subject of the keenest self-reproach ; banished from the bliss of heaven, under the tortures of divine wrath, their reflections upon the season when they were almost persuaded to accept the offers of mercy, and upon the miserable pretexts by which they justified a refusal of it, cannot fail to be agonizing. They will have this effect, because they aggravate their sin, and must increase the inflictions of divine wrath. Why will it be more tolerable for Sodom and Gomorrah in the day of judgment than for Chorazin and Bethsaida, except that the latter had more light and more convictions. So now, it were better for us not to have known the way of life, than after we have known it, to turn from the holy commandment.

Finally ; it is especially to be desired that they were christians indeed, not only for their own sake, but also for the sake of others. They have connexions whom, we might hope, their decided choice of Christ and steadfast adherence to him, would win over to the obedience of faith, but whom their indecision serves only to encour-



age in impenitence, or to lead to errors concerning the truth.

And now, if any persons present, are conscious of indulging the indecision which it is my design to reprove, let them be persuaded to indulge it no longer. If there is any reality in the character and the privileges which the Bible ascribes to the Christian, it is a reality concerning which indecision is preposterous; it is a reality in comparison with which,—even though now it be clothed with rags, oppressed with poverty, loaded with the cross, and, what is infinitely worse, maimed and defiled by sin,—all the splendour and wealth of the world fade on the sight, as stars at noon-day. To be a christian, is to be a child of God, and an heir of heaven. To be a christian, is to perform the duties, and enjoy the benefits for which you were made. It is to have God for your portion; his wisdom to provide for you in life, his grace to support you in death, and his face to behold, and enjoy forever. If there is reality in this; to hesitate—to come as near to the enjoyment of it as possible, and yet come short of it—to turn to the right hand or to the left from the straight path which leads to the prize of the high calling, for the sake of any thing temporal,—is folly inexpressible. If there be no reality in it, treat it as such; but, in a concern of this importance, halt not between two opinions. Choose you this day whom you will serve. The matter is submitted to your choice. It is as easy to form an ultimate decision now, as it will be hereafter. To defer it, is to quiet yourselves in delay, till perhaps God, provoked at your obduracy, shall arise in his wrath, and form a decision for you, which you will in vain wish to have reversed, though you seek it carefully with tears.

How melancholy is the reflection which a review of this subject suggests concerning the moral state of mankind! Were half the power of motive employed to urge them to be any thing but christians, they would

be not only almost, but altogether persuaded. Without a motive, except that of a momentary gratification, they may be persuaded to offend the God who made, and trample upon the Saviour who redeemed, and do despite to the Spirit who strives with them. Against every reasonable motive, they may be persuaded to indulge the most degrading lusts, and serve the most oppressive tyrants. But when he comes who has bought them with his own blood, though he unveil to them the glories of his character, and recite to them the story of his death; though he point them to the kingdom which he has purchased for them on condition of their submission to him, and warn them of the everlasting prison prepared for them, if they refuse; though he only require them to forsake the bondage which is their ruin, and freely offer them, his all-sufficiency for their redemption, if they will receive him; though all the miseries which heaven, earth, and hell can furnish, be urged upon them by the tongues of men or angels, or the Lord of angels, the utmost effect that has ever resulted on any one of them, until the almighty Spirit of God has changed his heart, is that he is almost persuaded to be a christian. This it is which affords an exhibition of human depravity and guilt, at which angels wonder; at which delaying sinners have cause to tremble; and at which the redeemed will forever raise in highest accents the grateful song, *Now unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his father, unto him be glory and dominion, for ever and ever, AMEN.*

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For the Christian Spectator.

On the 'first love' of Christians.

No. II.

IN my last number, the Nature of the christian's 'first love,' and the Practicability of Retaining it, were discussed. I shall now consider,



3. *The sin of leaving it.* To convince us that it is a sin, and one which Christ regards as of no slight aggravation, we need only advert to the manner in which he threatens the church of Ephesus for this single delinquency. Mark how he commends them for all the other particulars noticed in their conduct. "*I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles and are not, and has found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou hast fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.*"

From this benign encomium, it is manifest, there was much in that church which Christ regarded with great approbation; and that they were in a much better state than we have reason to fear a great majority of professed churches are at the present day. It is equally manifest, that he regarded even the degree of defection from first love of which they were guilty, as highly offensive. It was this single sin for which he denounced the speedy removal of gospel light and ordinances from them. This threatening he has long since executed, and blotted the existence of that church from the earth. If any thing further be necessary to teach us the light in which he views this sin, we may read it in the abhorrence he expresses of the still deeper defection into which the lukewarm church of Laodicea had fallen. Alas, how little do churches and individuals consider the aggravated nature of their crime, in falling from their first love.

4. Let me direct your attention to *the way to prevent losing it.*

For this purpose we should be thoroughly convinced that there is no *necessity for leaving it*; we should also be impressed with the greatness of the guilt which would be incurred by the defection. These have already been noticed; and, if steadily regarded, will prove important means of perseverance. They present the allurements of hope on the one hand, and the frowns of terror on the other.

How many have fallen from their first love, because they had received the impression, that it was not practicable to retain it. When first converted, with glowing heart, and unguarded expression, the young aspirant may have exhibited an overweening confidence that his love would never abate. For this presumption, he was checked by his elder brethren; but in a manner equally misjudged. He was assured he would not always feel thus—that his high hopes were the visions of inexperience—and that time and temptation would work the same disastrous coldness he was so forward to deprecate and censure. He was told, in a disheartening tone, that others, once as ardent as himself, had relapsed from their fervor. He looked around on the mass of professors, and mourned at the gloomy evidence of the general fact. Then, reflecting that he was only a babe in Christ, and bound to regard the wisdom of the experienced, he opened his bosom to the ill-boding impression which their manner, (perhaps not designedly,) was fitted to make on him; and with a drooping eye, and pained heart, he sighed farewell to the fond hopes of high attainment, he had thought it rational to cherish. The death of hope soon damped exertion; and it was not long, ere the disheartening prophecy had wrought its own baleful accomplishment. In maturer years, and with riper knowledge, when he reviewed his devious path, he often rued the day when he gave way to the impression, that it



was impossible to maintain his love for Christ unimpaired. And well he might; for who will longer struggle for victory, when all hope of success is extinguished. Whatever difficulties, then, may be presented, still let the young christian believe the achievement within his reach; and let the failure of those before him, only rouse him to double diligence.

Let him likewise be deeply impressed with the aggravation of the sin resting on those who have left their first love; and while he pities them, let him fear and tremble, lest he fall into the same condemnation.

Let him *not try to produce doubts, and bring himself into darkness*. Many do this from the false notion, that it is a bad symptom for any one to enjoy unclouded hope. Be the symptom what it may, God does not call us to doubt any further than we have evidence of reigning sin. It will be time for him to doubt his good estate, when he finds his love subsiding. Till then, let him walk in the light, and be thankful for it. Yet,

Let him *beware of self-confidence*. While on the one hand, he is not to strive to produce doubts, lest he thereby commit the very sins which shall veil him in darkness; on the other hand, he is not to be confident beyond measure, and trust in himself. Self-confidence is a sin of fatal tendency, as it throws the person off his guard, and exposes him to surprisal. "Let him that thinketh he standeth, take heed lest he fall." Though he should cherish the hope of perseverance in first love, yet he should never dream of this perseverance without the utmost vigilance and effort. He is commencing a contest in which thousands have bled, to one that has escaped wounds. "Let not him that girdeth on his harness boast himself, as he that putteth it off." When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died.

Let him *faithfully use the means for cherishing this love*. As soon will fire be sustained without fuel, as

holy love without the aliment of appointed means. The soldier will as soon repulse the hostile shaft without lifting his shield, or prostrate his foe without wielding a weapon. Christ has instituted these means for the express purpose, and promised his blessing to those only who use them. They are such, as reading his word, meditation, prayer, public worship, and uniting with his church. Neglect any one of these, and you will soon find yourself losing the ardour of your first affection. The last of these means, is more frequently misapprehended and neglected, than any of the others. Many appear to consider a public profession of Christ's name, and a reception of his most endearing ordinances, as duties which they may postpone at pleasure; and seem hardly to regard them as means of grace. It is a sad mistake; and they find it so by gloomy experience. Cherishing a hope that, should they die, Christ would receive them to the church in heaven, they fancy they must still have more evidence of their renovation, before they dare unite with his church on earth. Christ gives them a reasonable time to prove themselves. Still they stand without, saying: we must have more light before we take the vows of God upon us. But after this reasonable period for self-examination, and for giving credible evidence of their piety to the church, what is the result of longer delay? While they look for light; behold darkness! and they relapse into a state of coldness and gloom, where they lie for years—perhaps till they sink into the grave. We may challenge the world to produce an individual, who has maintained his first love, while neglecting so important a means of grace, and disobeying the plain command, "this do in remembrance of me." Let, then, the young convert yield a timely obedience to this command, and faithfully use this, and all the means of grace, if he would not lose the love he already has, and stumble, and fall, and be broken.



Let him *guard against temptation*. Gospel ordinances and the whole array of means, though admirable auxiliaries, will not ensure him victory, if he be off his guard.

The temptations against which he must watch with greatest vigilance, because the most seductive, are those which accost him in a specious garb and with the accents of innocence. Let him, for example, beware of the sirens, that term themselves "harmless amusement" and "sprightly conversation." Whatever be their charms and apparent innocence, in the end they will 'bite like a serpent, and sting like an adder.'

*Do all to the glory of God.*—Whether we eat or drink, toil or rest, enjoy or suffer; let us do all to the glory of God. Duty *thus* performed, however distracting in its nature, instead of withdrawing the mind from God or damping holy affections, will produce a continued growth in grace. Experience is a second witness to the word of God, in proof of this position. One of the most illustrious examples of piety the American church has ever witnessed, and one who "attended worldly business with great alacrity, *as a part of the service of God*," declared, "that it being thus done, is found to be *as good as prayer*."\* If any one doubts the happy result, let him at least make the experiment, as an act of obedience to the divine command.

Ever realize that *Christ is present*. When you find it difficult to realize this, retire and pray, till your faith is lighted up to "the evidence of things not seen."

5. For the benefit of those already relapsed, I shall consider *the way to regain this love*, when lost.

*Remember from whence you are fallen.* This is the first measure

\* See the remarkable sketch of pious attainment in Edward's Works, Vol. III. p. 140. Whoever reads this account, may find his view of relative duties corrected, and blush that he ever plead a pressure of avocations as an excuse for the decay of piety.

Christ prescribes in your unhappy case. Look back to the period when your first love was in exercise—when you walked with God—and when the candle of the Lord shone upon you. Dwell on the endeared but fading image of those golden scenes, and consider well from what you have fallen.

*Repent.* This is the next direction you hear from the Saviour who still loves you. It is indispensable. If those blissful scenes are again to return, you have a previous scene to pass through, analagous to that of your first repentance. Return, weeping, and mourning, and girding yourself in sackcloth, and sitting in ashes.

*Do the first works.* What are these? The same you did when first converted. Pray as you then did. Admire the Saviour as you then did. Exercise the same gratitude to him—the same submission—the same weanedness from the world—the same love to his disciples. Desire the conversion of sinners as you then did, and labour for it with equal zeal. Delight yourself, as you then did, in reading his holy word. Do these first works, and you will find yourself restored. But to expect it before, is to reverse the order which Christ has established.

Remember the *threatenings* Christ has denounced. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The ordinances of the gospel will be taken from you—or, what is worse, they will be blasted of their good effect and prove a curse. Let him whose ear is not already so deaf as to be past hearing, hear what the spirit saith to him.

For your encouragement, consider *that the way of return is yet practicable*. Long sunk in lukewarmness, and now shrouded in gloom; do you exclaim—"God's mercies are clean gone forever! I shall never more see the light!" It may be, you never will; but it will be your own fault. If you suffer this despondence to bar all hope and paralyze exertion, you are gone. Your prediction will be the means of its own accomplishment.—



But yet, guilty as your wandering has been, and difficult as it will be to retrace your steps, you *may* still return; Christ will receive you and restore unto you the joy of his salvation.

R. E.

To the Editor of the Christian Spectator.

SIR—The opinion given in your Number for December that *κλῆσις*, Rom. viii, 19, means *new creature*, is in my view incorrect. Why was *καὶνὴ* omitted? When or how was, the *new creature* ever made *subject to vanity*? Why should the renewed be distinguished from the *sons of God* in verse 19? And why especially, from those who *have the first fruits of the Spirit*? Why should the *we ourselves*, *ἡμεῖς αὐτοί*, be understood of the apostles, to the exclusion of the *κλητοὶ ἅγιοι* in I. 7, to whom the letter was written?

Suppose *κλῆσις* should be taken in the sense of *κλῆσμα*, not for any thing that has been created, as in verse 39, nor for every human creature, as in 1 Pet. ii 13, but as it is expressly given in the context, verse 24, for *the body*, *τοῦ σώματος ἡμῶν*.

Then the *ἀποκαταδοκία*, *the reaching up of the head*, and the *Ἀπεκδεχέσθαι*

*patiently waiteth*, and the making the former, rather than, *κλῆσις* the subject of the latter, are all strictly appropriate, *Ἀπεκδεχέσθαι ἐπ' ἐλπίδι οἷ* should be rendered *waiteth in hope that the body also*, as well as the soul, *shall be delivered &c.* The *πᾶσα ἡ κλῆσις* relates to the bodies of the unrenewed, but *ἡμεῖς* to the saints; the corporeal natures of sinners and saints seem to desire a happiness, to which they never attain in this life.

The twentieth verse, except *ἐπ' ἐλπίδι*, is a parenthesis. The body of Adam had not tasted the forbidden fruit, so as to desire it; the souls of our first parents, affected by a desire of knowledge, brought upon their persons a curse; and the bodies of their offspring were thus subjected to a vain desire of happiness.

This unsatisfied desire is at the same time, the apostle's argument for a resurrection of the body, and a ground of consolation to the saints, *whose present sufferings in their bodies were not fit to be compared unto the glory which shall be hereafter manifested in them*, that is, in their bodies, when delivered from their present bondage.

Yours, &c,  
J. P. W.

## Miscellaneous.

For the Christian Spectator.

### The Reign of Solomon.

BEFORE discussing the particular topics, which will deserve our attention in taking a view of the reign of this distinguished monarch, it may be well to give a brief connected outline of his history.

David the father and predecessor of Solomon, having experienced a variety of fortunes during the long period, which had elapsed after his elevation from the sheepcot to the throne of Israel, enjoyed in the last years of his reign a season of general peace and prosperity. Soon, how-

ever, the cessation of those wars, in which he had enlarged the dominion and established the power of his country, he was attacked by the disease, which finally terminated his life. As this infirmity unfitted the aged monarch for his public duties, at the instigation of the prophet Nathan, who had been the king's most faithful counsellor, and in order to frustrate the schemes of Adonijah, who with the arts and popularity of Absalom, was aiming at the throne, Solomon was proclaimed king about a year before the death of his father.

On the death of David, Solomon thought it expedient to strengthen his



authority by adopting towards his enemies those severe measures,(1) which have been so repeatedly censured, but which it is of no moment here to examine. A similar policy, probably, induced him to secure the friendship and alliance of Egypt by a marriage with the daughter(2) of Pharaoh.

During the first year of his reign, as it would seem, at Gibeon, where he had raised his thousand burnt-offerings, Solomon enjoyed that special visitation,(3) in which the God of Israel promised to give him a wise and understanding heart according to his request, and in addition both riches and honour, a promise which was literally fulfilled. For God gave him "wisdom and understanding exceeding much, and largeness of heart even as the sand, that is on the sea shore," and "he was wiser than all men"—"his fame was in all nations"—and "he exceeded all the kings of the earth for riches."

Early in his reign, he renewed (4) the friendly intercourse, that had been maintained between David and Hiram, the king of Tyre, and availed himself of this in procuring materials for the splendid temple, which he erected for the service of God. This was commenced in the fourth,(5) and completed in the eleventh year of his reign at vast labour and expence; and the dedication(6) of it in the following year, seems to have been one of the grandest and most splendid national celebrations in the history of his reign. Thirteen years (7) immediately succeeding were spent in the erection of a royal palace, and other superb public buildings. About this time seems to have been the celebrated visit (8) of the queen of Sheba,

(1) He slew Adonijah and Joab, deposed Abiathar the Priest, and after some time put to death Shimei. To palliate these severities the dying injunctions of his father are adduced, but some maintain that even this extenuation cannot be urged for the last of them.

(2) I. Kings iii. 1. (3) I. Kings iii. 5.

(4) I. Kings chap. v. (5) I. Kings vi. 1 and 38 (6) I. Kings chap. viii. (7) I. Kings chap. vii. (8) I. Kings x. 4.

who was attracted to Jerusalem by the fame of its monarch and the reports of its wealth and splendour, and to whom, as the sacred historian states, Solomon granted "all her desire, whatsoever she asked."

Of the latter part of Solomon's reign, the scriptures give us no particular account. When the edifices of the capital were completed, works(1) for the security and ornament of other places were undertaken, and several cities were entirely built.

While these expensive objects were effected, the prudent monarch took care to replenish his treasury by revenues derived from various sources, especially from the commerce,(2) which he carefully cherished, between Ophir and his ports on the Elanitic gulf.

But prosperity and riches were fatal even to the wise man. By the love of pleasure he was drawn from the path of duty, and exposed himself to the judgments of providence. Several enemies(3) arose to disturb the peace of his kingdom. Hadad of the royal family of Edom,—who had fled to Egypt from the sword of David, when he subdued the Edomites,—returned during the reign of Solomon, and "did him mischief." Rezon also recovered Damascus, from which David had expelled him, and became a great annoyance. And Jeroboam, superintendent of Solomon's public works, having received from the prophet Ahijah, intimations of his future elevation to the throne, began to excite disaffection in the very capital. These afflictions probably conspired with his own indulgences to shorten(4) the term of Solomon's life.

(1) II. Chron. viii 4—6. (2) I. Kings ix. 26. (3) I. Kings chap. xi.

(4) He died after a reign of forty years. Calmet makes his age when proclaimed king, eighteen. His death was about 975 B. C. Following the Canon of Ptolemy we shall have 587 B. C. the date for the destruction of Jerusalem by Nebuchadnezzar. Computation from the data in Kings and Chronicles gives the period from the commencement of the temple to this event, 424 years. Solomon lived, after



I proceed now to discuss some particular topics connected with this subject.

1. *The extent of Solomon's dominions.*

"Solomon reigned over all kingdoms from the river unto the land of the Philistines and unto the border of Egypt." "He had dominion over all the region on this side the river from Tiphseh even to Azzah, over all the kings on this side of the river." (5) These were the general boundaries of David's empire, (6) which Solomon does not appear to have enlarged by any additions, if we except the cities, which he received from the king of Egypt (7) as the dowry of his wife, and, on the authority of Josephus, (8) the desert of Syria in which Tadmor was built. The terms in which the extent of his dominions are mentioned are so general, that there may be some difficulty and uncertainty in ascertaining the particular portions comprehended. *The river* is without dispute the Euphrates. Tiphseh was on this river, probably the Thapsacus of the Greeks and the place where the younger Cyrus passed the river in that expedition, which cost him his life but was the occasion of imperishable glory to Xenophon and to Greece. Hamath, included in Solomon's dominions, lies in nearly the same latitude with Thapsacus, (9) but considerably to the north of Berytus, which according to Jahn\* was the northern limit on the Mediterranean. From these three cities (1) on the north, the em-

the temple was begun 36 years.

$587 + 424 - 36 = 975$ .

(5) I. Kings, iv. 21 and 24.

(6) It is worthy of remark, that this is the very extent, which God declared to Abraham, his posterity should possess. See Gen. xv. 18.

(7) I. Kings, ix. 16. (8) Antiquities, B. 8. ch. 6. (9) Placed by Wilkinson in Lat. 35°.

\* Biblische Archæologie.

(1) There is some difficulty in adjusting the limits between Solomon and the Phenicians. One of Solomon's prefects was over the country about Tyre and Sidon. It seems probable that Solomon owned the country, but not the cities on the coast

pire extended to the Sichor or River of Egypt and the Elanitic gulf or eastern arm of the Red Sea on the south, and the Persian gulf on the east. Beside the remaining tribes of Canaanites, Solomon had under his sway therefore, the Philistines, Edomites, Moabites, Ammonites, the clans of Arabia, and the Damascene Syrians. This is spoken of as a vast kingdom, and was really so in comparison with the kingdoms of that age of the world, although a political control over a territory of six degrees (2) square, is nothing wonderful to us.

2. *Population, revenue, and public works.*

I do not recollect any passage, which states the number of the Hebrews in the reign of Solomon. It is only said "Judah and Israel were many as the sand, which is by the sea in multitude." When the people were numbered by David a short time before his death, it was found to be a work of above nine months, and the militia amounted (3) to 1,300,000. If at this time the number who bore arms (4) was so great, we cannot, even making allowance for the 70,000 destroyed by the pestilence for David's offence, suppose the number of inhabitants under Solomon less than 8,000,000. These were supported on a tract of country not more than 200 miles by 80, including only 16,000 square miles; while New-England with 65,000 square miles, has not 2,000,000 of inhabitants. To

farther north than about to Tyre. See Michaelis on the Laws of Moses, Art. 20.

(2) Ezion Geber on the Elanitic Gulf is in lat. 29°.—Tiphseh in lat. 35°. From Berytus to Tiphseh is only 5°. From Ezion-Geber to the Persian Gulf is 10°—but this includes much that is mere desert. To say then 6° square, is putting it sufficiently large.

(3) II. Sam. xxiv. 9.

(4) The account implies that old men were not included. Persons under twenty certainly were not. Compare II. Sam. xxiv. 23. Take the ratio of the number of militia to the number of inhabitants, to be as one to seven, which may be justified, and the population will be greater, than it is here estimated.



support so great a native population, in addition to the remnants of the Canaanites (5) and the multitude of foreigners drawn to the country by the fame of its monarch, must have required, notwithstanding the aids of commerce, a soil of uncommon fertility. But Palestine in its present state, owned by the Turks who neither labour themselves nor hold out any excitement to others to labour, exhibits an appearance rather inconsistent with this, and infidels have often objected (6) to the scriptural accounts on this ground. But from the various travellers who have visited this country there is abundant testimony to its original fertility, and the clearest evidence that its present desolations are only the consequences of those moral and political woes, which the displeasure of God has been heaping upon it from the destruction of its capital by the Romans down to its present pitiful subjection to the Mahomedan tyranny and avarice.

The sources of income to the Hebrew kings are classed by De Wette (7) under the several heads of *gifts, spoils, confiscation, crown lands, services of labour, particular taxes*, and, in extreme cases, *poll taxes*. From most of these sources, it is probable, the treasury of Solomon was enriched. From all quarters he received the most splendid and costly gifts. The queen of Sheba "came to Jerusalem with a very great train, with camels that bare spices and very much gold (8) and precious stones." "And all the earth sought (9) to Solomon to hear his wisdom. And they brought every man his present,

(5) II. Chron. ii. 17. Of these there were at least 153,000, whom Solomon employed as labourers. From this fact Jahn computes the whole people at 4 or 500,000.

(6) These objections are met and refuted in two dissertations in the Memoirs of the Academy of Inscriptions. A notice of them is found in Parish's Gazetteer.—*Prom. Land.*

(7) His Hebrew Antiquities.

(8) I. Kings, x. 2 and 10. She gave Solomon 120 talents. (9) I. Kings, x. 24.

vessels of silver and vessels of gold, and garments, and armour, and spices, and horses, and mules," and this it seems not once merely but "a rate year by year." As the reign of Solomon was peaceful, his circumstances did not permit much revenue from the spoils of his enemies. His severity to his brother, who had aspired to the throne, and to those on whom David pronounced his dying malediction render it probable that he would not hesitate to relieve his pecuniary embarrassment by confiscating their property. He inherited of course the possessions of his father, and received the income of the crown lands, (1) *the vineyards, the olive trees, the sycamore trees, the herds of Sharon and the herds of the vallies, the camels, the asses, and the flocks*. A still more productive source of wealth existed in the commerce, which was carried on by the spice merchants (2) and others by land and by sea, and in the privilege of exporting (3) horses and chariots from Egypt for the kings of the neighbouring regions. From these various fountains, streams were constantly flowing to the royal treasury; but they all did not supply the demands of the crown. A public levy (4) was imposed to complete the magnificent buildings which Solomon erected, and this was probably a part of that heavy burden, (5) of which the people complained, when they assembled to crown his successor Rehoboam, and one of the mediate causes of the unhappy division that followed.

The inspired historians have told us the method, by which the royal table was supplied, and the quantity of food daily consumed. The country was divided into twelve portions (6) and a particular officer ap-

(1) I. Chron. xxvii. 27—31. (2) I. Kings, x. 15. II. Chron. viii. 18. (3) I. Kings, x. 29. (4) I. Kings, ix. 15. (5) I. Kings, xii. 4.

(6) I Kings iv. 7. Some from the 19th v. have added a thirteenth officer. Patrick supposes the verse only to imply an officer as a sort of superintendant appointed by the city, where the King might reside



pointed over each. Every such officer was obliged from his own province to furnish provisions for the king and his household one month in the year. And this it would seem was no light task, for the daily consumption was "thirty (7) measures of fine flour, sixty measures of meal, ten stallfed oxen, twenty oxen from the pasture, and one hundred sheep, besides harts and roe-bucks, and fallow deer, and fatted fowls." This would make the annual consumption of flesh at his table about one sixth as great as that of the whole city of Paris (8) as lately estimated. Paris boasts a population of upwards of 700,000. I will not hazard from this a conjecture as to the number in Solomon's train. I only add on this point, that the effeminate Parisians have no excessive appetite for animal muscle, preferring vastly the juice of the bone with spices, and peppers, and salts; but probably the courtiers of the wise man, like the heroes of Homer, and the suitors of Penelope in more ancient days, and the good-natured John Bull of modern times, esteemed oxen "most noble meat."

Of the public works of Solomon, the first and most splendid was the national temple. This employed it would seem 150,000 men, and was the labour of seven years. Its splendour may be conjectured from the vast quantity of gold and silver collected by David for the purpose. Bedford (9) estimates it at upwards of 75,000,000 of pounds sterling. This temple has been miserably handled by the commentators. As Niemyer (1) remarks, they have found a moral in every cubit, and given to every pillar, and beam, and stone, its hidden significancy. It may deserve our attention as a work of curiosity and art, but we need not inspect its columns and utensils for the precepts and doctrines of our religion.—A private palace suitable to

his dignity and to his Egyptian queen next occupied the monarch's attention. The language of Scripture seems to indicate that he erected three distinct buildings; but some commentators consider the three as constituting one grand edifice, which is confirmed by the description of Josephus. This, he says, (2) had various smaller buildings about it, and included long cloisters, and, "a most glorious dining room for feastings and computations, full of gold and such other furniture as so fine a room ought to have for the convenience of the guests."—Works for national defence were not neglected. The city was encompassed by a wall, of which however the Scriptures give no particular account; and it received such additions and underwent such alterations under succeeding kings, that the original plan cannot be known. The politic monarch also fortified cities in different parts of his kingdom, and built new ones. Of the latter, Baalah and Tadmor are supposed to have occupied respectively the site of Balbec and Palmyra, which were once the glory of Syria, and whose ruins still excite the admiration of the traveller.

3. It may be proper to examine more particularly *the state of commerce at this period, and the intercourse of the Hebrews with neighbouring nations.*

Commerce seems to have received little attention from this people before the establishment of a monarchy. Indeed the spirit of the Mosaic constitution was not favourable to this pursuit; it was an object of the theocracy to keep the nation separate from the world and independent. In very early times however there existed in these countries a limited trade in the productions of nature and art, principally carried on by companies of merchants, who travelled from one region to another. It was by a company of travelling merchants that Jo-

(7) 1 Kings iv. 22.

(8) Christ. Observer Vol. XIX. p. 479.

(9) Scrip. Chron. B. 5. Ch. 4.

(1) Charakteristick der Bibel.

(2) He asserts that part of this was in the Corinthian order. Ant. B. 8. Ch. 5.



seph was purchased and carried to Egypt. A commerce of this sort was carried on between (3) the Hebrews and Tyrians. And it was perfectly natural that a species of trade, something like the modern fairs, (4) should grow out of the Hebrew festivals. The people going up to Jerusalem would take with them articles which they wished to convert into money, and individuals of other nations would make it an object to be present at the time with supplies of such articles as were needed for the purposes of the celebrations, or for domestic use. But till the time of David the people had nothing to do with the business of navigation. The commerce of the Mediterranean was in the hands of the Phœnicians; the Hebrews possessed not a single sea-port, till David's conquest of Idumea brought under their control one or two upon the Red Sea. The prodigious wealth amassed by that monarch has been ascribed to a commercial intercourse instituted by him between these ports and Ophir. However this may be, it is certain that the intercourse existed under Solomon and was a most productive source of wealth, if we may judge from the profit (5) of a single voyage. It was cherished by him with the most fostering care. He visited in person Elath and Ezion-Geber—the ports which his father had taken, superintended the building of ships, and took pains to settle these cities with inhabitants from Tyre, who were skilful in the affairs of navigation, and could be entrusted with his commercial concerns, and could instruct his own people in the

(3) See Ezekiel's lamentation over desolated Tyre.

(4) Michaelis says the German fairs had an origin similar to this. It was a practice of the Catholics to say mass in certain places for particular saints. There were at these places great collections of people, and merchants found it profitable to expose their wares for sale on these occasions.

(5) 2 Chron. viii. 18. According to the computation of Prideaux £3,240,000 sterling. See B. 1. P. 1.

art. His efforts were successful. They drew, says Prideaux, to these two ports, and thence to Jerusalem, all the trade of Africa, Arabia, Persia, and India. This trade was retained, with some occasional interruptions, in the hands of the nation, and contributed to the splendour and opulence of Jerusalem, till the days of Ahaz, when by conquest it was transferred to the Assyrians. Its condition (6) is unknown from this period, till it is found in the possession of the Tyrians, who made it centre in their own city. The Persian monarchs, to whom, (7) it would seem, all the Phœnicians were tributary at the time of the invasion of Greece, indulged the Tyrians in a complete monopoly, probably because these navigators rendered them, or could render them, essential service in naval expeditions. By this means the merchants of Tyre became *princes*, as Isaiah expresses it, and *she* rose to that degree of wealth and power, which enabled her to resist for seven months the whole army of the Macedonian conqueror. "But the noise of her songs ceased, she became like the top of a rock, a place to spread nets upon." Afterwards the Ptolemies, by constructing harbours on the western arm of the Red Sea, secured to themselves the advantages of this trade, and their capital Alexandria remained the medium of commerce between the eastern and western world till, in the end of the 15th century, Gama ventured to double the *cape of storms*, and the East-India trade became a subject of European competition.

In the remarks which have been made on the commercial affairs of Solomon, no particular theory is adopted as to the situation of Ophir. The learned have multiplied conjectures on this topic, but their speculations amount to about nothing. The country of Ophir can be driven about at pleasure, like the flying island of Swift, and has already been compell-

(6) Prideaux.

(7) Univ. Hist. Vol. 2. B. 6. Herodotus is quoted as authority.



ed to make almost a score of migrations. It has been found in Malacca and Malabar, in Ceylon, in Arabia, in Sofala on the eastern shore of Africa, in Angola on the Western, and in Spain. When Columbus beheld the glittering ores of Hispaniola, he supposed he had found the land whose mines twenty-five centuries before furnished the golden ornaments of temples and palaces in the east, and made silver to become "as the stones in the street." He is not the only man, who has supposed America† known to the ancients. One of the Mathers wrote a pamphlet on purpose to prove it, and show that in the days of the Apostles "it was filled up with the gospel."

I leave this topic (8) with just saying that the following facts are all we learn from Scripture: the ships sailed from Ezion-Geber; the voyage to and from Ophir occupied three years; the articles imported were gold, peacocks, apes, spices, ivory, and ebony.\*

Of the state of neighbouring nations and their political relations with the Hebrews little can be said.

The *Canaanites*, who were originally seven distinct tribes, and in the time of Joshua were ruled by thirty-one princes, had been gradually diminishing in numbers and power from the first settlement of the Israelites in the land of promise. They were so completely reduced by David that his successor found no difficulty in imposing on their remnants a tribute of bond service, and compelling them to be "bearers of burdens and hewers in the mountain."

The *Edomites* were the descendants of Esau, who settled in the country south of Canaan, then inhabited

by the Horites. After some generations, they expelled the original owners, and became themselves sole possessors of the soil. In the time of Moses they were in so flourishing a condition, that their king at first thought himself able to stop in their progress the people of God. In David's reign their dominion extended to the Red Sea, and they seem before his conquest to have carried on from their ports that profitable trade of which I have spoken. David completely subdued them and turned to Jerusalem the channels of their wealth. Fugitives from this conqueror, it is said, escaped to the Mediterranean coasts, carrying (9) with them the arts of navigation and commerce. David garrisoned (1) the whole country. This precaution enabled Solomon to retain them in subjection, although at the close of his reign, when luxury had weakened the vigour of his mind and relaxed the energy of his government, they made attempts, as has been mentioned, at the instigation and under the command of Hadad, to recover their independence and bestow on this returning fugitive the throne of Idumea.

The *Philistines* are hardly mentioned in the reign of Solomon. Inhabiting the shores of the Mediterranean and possessing the means of wealth and power, they had enjoyed great prosperity in former years, and been distinguished for their military prowess. They were inveterate foes to the Hebrews, and during the period of the Judges and the reign of Saul, had constantly harassed them with invasion and war. But the *stripling shepherd* was mightier than their *Goliath*; the warrior of Israel made them tributaries. Such they continued till after the division of the kingdom.

The kingdom of the *Syrians* was formed during the life of Solomon. There seems to have been several petty princes of this country united

† The subject seems to have caused considerable discussion in the sixteenth century. See Keekerman, Sys. Geog. Lib. 2. cap. 4.

(8) The theory of Bruce, which places Ophir on the eastern shore of Africa is very plausible, and has the sanction of respectable names.

\* Comp. I. Kings x. 11, 22, and xxii. 48. II. Chron. ix. 21 and xx. 36.

(9) See the authorities cited in the Un. Hist. B. 1, C. 4.

(1) II. Sam. viii, 14.



under Hadarezer king of Zobah, who was conquered by David. Rezon, one of these subalterns, fled on Hadarezer's discomfiture, but contrived in the latter part of Solomon's reign to establish an independent government (3) at Damascus, and was one of the instruments of providence in punishing that monarch's apostacy.

Nothing is said during this period of the powers east of the Euphrates; it does not appear that they had at this time any political connection with the Hebrews.

Two nations were in a state of friendly alliance with Solomon, *the Phœnicians and Egyptians*. The Phœnicians although they did not yet control the trade of the East, were even now distinguished for their commercial enterprise and nautical skill. The friendly intercourse between the Tyrians and Hebrews is one of the striking features of Solomon's reign, and had an important influence on the arts and manners of the latter. The Tyrian artists (4) employed in the erection and decoration of the temple elevated their ideas in every thing connected with taste and inspired them with a fondness for elegance and symmetry, while the Tyrian mariners engaged in navigating their ships, gave to their character a tone of ardour and enterprise, which it never before possessed.—The history of the Egyptians during this period is sufficiently dark. The scriptures seem, rather inconsistently, to speak of the Pharaoh who protected and honoured Haddad an enemy of the Hebrew royal family, as being the king whose daughter Solomon had married. Perhaps the difficulty is removed by the conjecture (5) that during the reign of Solomon there was a revolution in Egypt, which transferred the crown to a new dynasty. Whatever may be the fact, the Egyptians probably did not exert at this time a very important influence on the Hebrews.

(3) This kingdom continued till the Assyrians gained supremacy in the west.

(4) I Kings, v 18, compare vii, 13—46.

(5) Bedford's Scripture Chronology, B. 6. C. 2.

It would be in place here to notice more particularly the Queen of Sheba. But perhaps this point only demands the single remark, that as to her residence, *data* are as scanty, and *conjectures* almost as various, as in the case of Ophir. (6)

4. The state of *Philosophy and Literature* deserves a few remarks.

Literature among the Hebrews first appeared in connection with poetry and religion, and its first fruits are effusions of devotional feeling, or relations of the dealings of God. But every thing of this sort was considered as matter of inspiration rather than education. A few fragments of earlier times are preserved: but there is little even of this species before the time of David and Solomon. And of this period, a part of their own writings is all that remains to us. Although the patronage, which such a man and monarch as Solomon would extend to scholars and to men of genius, and the model for imitation, which he presented in his own productions, must have encouraged the efforts and excited the emulation of contemporaries, we know nothing of what was done by others. The account of Solomon's writings is therefore the history of literature for his reign. To enter minutely into all the enquiries presented by these would be foreign from my purpose.

In the author of the three thousand parables, part of which have come down to us, (1) we may discover some of the best traits of a moral philoso-

(6) Josephus represents her as Queen of Egypt and Ethiopia: the authours of the Universal History, fix her residence in Arabia; Bruce considers it a matter of certainty that she reigned in Abyssinia. The Abyssinians pretend to trace their line of kings to a son of Sheba by Solomon. They have a story that after their Queen's return from Jerusalem, she maintained with the king an epistolary correspondence by means of a lapwing, that regularly went a kind of aerial post from one capital to the other.

(1) I Kings iv, 32. The book of Proverbs contains less than a thousand. If we ascribe the first nine chapters to another author, this number will be considerably diminished.



pher. These proverbs exhibit a familiar knowledge of human nature, and a judicious and fruitful observation of life. The sages of the east were wont to communicate their instructions in this form. From the Arabians and Persians have been drawn a multitude of maxims and parables, and a multitude more are locked up in their languages. We may however expect nothing from these sources equally valuable with these sayings of the wise man, unless it be maxims borrowed from him in the first place. If we ascribe the book of Ecclesiastes to Solomon, it will go to establish and enhance his merits as a writer on morals.

The sacred writers speak of Solomon as a man of *prolific poetical genius*. (2) Of his poems we have only a single Epithalamium; but this is such as proves his unquestionable title to the name of Poet. The inspiration of the piece cannot detract from the praise due to its author for its poetical merit. Matthew and Paul were inspired; but they did not write poetry. The piece is not only a poetical chef d'œuvre; it is also, (3) although unfortunately it has been, as Clarke remarks, "allegorized to destruction," a moral and religious lesson to the christian church.

But *natural science*, as well as poetry and ethics, was cultivated by this great man. "He spake of trees from the cedar that is in Lebanon even to the hyssop that springeth out of the wall. He spake also of beasts, of fowls, of reptiles, and of fishes." It will not be thought by men of the nineteenth century, that these works of the Hebrew king would have saved the labours of a Buffon and a Linnaeus, nor supposed that, because the Holy Spirit guided Solomon in writing precepts for the church, it must of

course teach him a perfect system of natural history. Still we may regret the loss of that knowledge which a man of his advantages might collect.

The scripture accounts of Solomon's wisdom and learning are confirmed by the traditions found in oriental historians and poets respecting Soliman the son of David. To his *seal* and *ring* they ascribe magical effects. Several works on the occult arts of the East have been ascribed to him, (4) as *The Enchantments*, *The Clavicle*, *The New Moon*, &c. These are mere inventions. Josephus, however, states that Solomon composed incantations and conjurations to expel demons, and declares that he had seen a Jew by these conjurations curing demoniacal people (5) in the presence of Vespasian and his whole army.

5. *Government and Religion* will constitute the last topic of remark.

From the beginning, there was an essential connection between the religion and the polity of the Hebrews. The original commonwealth was strictly a theocracy. God was the legislator, and a violation of the laws was at the same time both a moral and political crime. While such was the civil condition of this people a special providence was exerted over the state. When the institutions of their glorious lawgiver were carefully observed, the nation enjoyed distinguished prosperity; when these institutions were neglected, public calamities were the consequence. The character of the government was gradually changed. When the theocracy actually ceased is a matter of dispute; some suppose,

(4) See Clarke's Commentary and Calmet.

(5) The manner was this. "He put a ring that had a root of one of those sorts mentioned by Solomon to the nostrils of the demoniac. After which he drew the devil out through his nostrils." To demonstrate the reality of the cure "he set a little way off a bason of water," and made the devil upset it after his dispossession. "By this" says Josephus, "the wisdom of Solomon was showed very manifestly." Whiston's Translation, Ant. B. 8, Ch. 2.

(2) A thousand and five poems, if the term implied what we commonly attach to it, would evince a fecundity surpassing even that of the busy *Laureate*, or the overflowing Scott. But the Psalms of David explain the term.

(3) See a critical examination of this Song, Vol. I, Christian Spectator.



with the Judges, others, at the time of the captivity, and others, not till the incarnation of Christ. It evidently existed in the time of the Judges. Gideon refused to rule the people, replying to their invitation, "the *Lord* shall rule over you." When the tribe of Benjamin was to be punished for their enormities, special enquiry was made of the *Lord*, who should first go against them. But the nation was dissatisfied with this modification of the government. They compelled Samuel to anoint a king. Whether Moses had foreseen that his institutions would be exposed to infringements and changes from the introduction of monarchy, or not, he had bound the nation to receive for their king the man and only the man selected by God himself. And it was on the authority of God's special appointment, that Samuel anointed Saul and David.

The power of the first king seems to have been limited by certain conditions or fundamental laws. When Saul was elected, "Samuel told the people all the manner of the kingdom, and wrote it in a book." When Jonathan was about to perish by the king's command, the people interposed for his rescue. David is thought to have aimed at a more absolute power. He offered sacrifices, and blessed the people as a priest, which perhaps he felt authorized to do, on the ground of his divine appointment to the throne. Solomon claimed of course all the rights of his father. From the fact that he did not hesitate to disregard the express prohibitions of Moses in the affair of his cavalry, in the accumulation of wealth, and in the practice of idolatry, we should not be surprised, if he were not restrained by those constitutional limitations, which the covenant between the first king and the nation had established, and his predecessors had respected.

There is no evidence, however, that he made any change in the actual forms of administration. His state offices, excepting that of superintendant

of public buildings, and prefect of provisions, were the same as his father's, and were filled nearly, at least in the first of his reign, by the same men. The officers were, a *scribe*, whose business it seems to have been to do the common writing of the king, a *chronicler*, who probably registered decrees and judicial decisions, a *steward*, a *collector* of tribute, and an officer termed *Cohen*, or *priest*, so called, says Michaelis, because he received the gifts brought to the king, and thus was between the people and the king, what a priest was between the people and God. The three first were important agents in the affairs of state, being apparently the medium of intercourse with foreign powers.

We find no mention of tribunals of justice, or subordinate judges in the time of Solomon. From the instance of the two mothers, it is manifest that cases of litigation were sometimes carried immediately to the throne, as was the fact also in David's reign. Notwithstanding this, the ancient office of judges, discharged by the elders of cities must have continued. It existed in the time of Achab, and is mentioned without a hint of an abolition and restoration. But with this and other remnants of the old commonwealth, the government of Solomon was approximating to the disposition of more eastern countries. Abiathar was ejected from the priesthood, and Adonijah and Joab put to death, without the least ceremony. He secured to himself the right of nomination to the important office of priest. His polygamy would tend, as polygamy always does, to render his disposition cold and authoritative. The practice of the same among the people, would increase the evil. More than all, the splendour which he threw around him, the magnificence and wealth with which he crowned the capital, and the fame of his talents conspired to dazzle the nation, and flatter their vanity, and blind them to the encroachments made on their liberty, and quiet them during



his life under those burdens, of which they so loudly complained on his death.

A greater change was wrought in the religious character of the nation. The constant wars in which they were engaged under Joshua, rendered them severe in their manners, and blunted those natural sensibilities, which are so congenial to the cultivation of piety. The special command they received from God to exterminate their enemies, to put to death their captives without distinction, gave occasion to cruelties, the practice of which tended to excite and cherish a vindictive spirit, equally hostile to the interests of society, and the precepts of religion. The influence of these causes was in some degree counteracted by the establishment of the schools of the prophets. In these, men were secluded for a season from the tumults of wars, which harassed the multitude and necessarily awakened and kept in action the turbulent and resentful passions. They rose above the partial feelings of the common people, and left their retirement with more liberal and benevolent principles. They contributed of course to the refinement of the nation. The writings of David did more still. These introduced more rational and elevated sentiments of the Deity, exhibited the comparative value of spiritual worship and external ceremonies, and must have increased and purified the spirit of devotion. In this commencement of a reformation Solomon came to the throne. In his measures on this subject his character appears in its highest glory. We here discover in harmonious operation, a sound and artful civil policy, and a real anxiety for the honour of Jehovah. The circumstances of his vision at Gibeon proved his youthful piety. The ardor with which he set about erecting a temple to God, and the sentiments expressed at its dedication, indicate a sincere regard to his glory. But he was sensible that a double effect would flow from this. The sanctuary was *national*. Its

splendour and wealth was flattering to the national vanity, and every man felt as if the edifice, so grand and so rich, were partly his own. Nothing can more effectually unite the jarring passions of men, or give them more of the *feeling of country*, than interest in a common property or attachment to a national monument. In this respect, the sanctuary on Mount Sion may be said to have been to the Hebrews in some measure what the capitol was to the Romans, and the temple of Minerva to Athens. It reminded them of the special protection of Jehovah, and cherished the impression that they were his peculiar favourites. It would of course attach them to the monarch whom God had employed to erect so magnificent a monument of his partiality to the nation. Solomon was aware of this. And while he exhibits more elevated views of the Deity, than the mass of the people had conceived, the language of his prayer at the dedication is evidently accommodated to their notions, and calculated, at the same time that it impressed them with a sense of religious obligation, to fasten their national prejudices. But the solemn services of dedication, the grandeur of every thing about the edifice, and the miracles attending the occasion, although they might cherish local views, could not fail to elevate the conceptions of the people, and give them impressions of the importance of a religious service. Solomon lent his authority to confirm these impressions. This was not all. He knew the propensity to substitute religious ceremonies for religious practice, and atone by useless rites for the neglect of moral and social duties. In his proverbs we see his endeavours to instruct his subjects in manners and morals. This method of instruction was imperfect, and in these writings we may discover traces of eastern philosophy and accommodation to eastern countries, but we discover also moral sentiments of the highest value and of universal obligation. Under the combined influence of



these moral instructions, and the impressions excited by Solomon's early zeal for the worship of God, religion, one would think, must have flourished, and the effects of this reign have been most propitious on the future condition of the people. But in fact they rather prepared the way for the melancholy operation of other causes. Under the sensualizing influence of the luxury which grew out of the wealth flowing to the capital from so many sources, the liberal principles which had been introduced degenerated into licentiousness. Solomon himself set the example. His Haram was such as would be worthy of the most dissolute Mahometan. Licentiousness and idolatry are intimately connected. Solomon soon passed from the one to the other. He, who in his youth had built the temple of Jehovah, and before the whole nation addressed him as the being, whom "the heaven and heaven of heavens cannot contain," in his later years "raised places of sacrifice to the goddess of the Zidonians and the abomination of the Ammonites." Whatever account may be given of this apostacy, it was a case of no common guilt. Under this cloud infinite wisdom has seen fit to leave this great character for the contemplation of the world. Well does the son of Sirach say, "How wise wast thou in thy youth, and as a flood filled with understanding. Thy fame went far into the islands, and for thy peace thou wast beloved. The countries marvelled at thee for thy songs, and proverbs and parables and interpretations. But thou didst bow thy loins unto women and by thy body thou wast brought into subjection. Thou didst stain thine honour, and pollute thy seed, so that thou broughtest wrath upon thy children, and wast grieved for thy folly." After such a change in the monarch we shall not wonder to find the people "eating and drinking and making merry." We shall not wonder that immorality and indolence pervaded all ranks, that civil dis-

cord ensued, that Jeroboam should persuade Israel that his *calves* were the Gods which brought them out of Egypt, or that in a few years Judah should openly embrace idolatry.

F.

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For the Christian Spectator.

*Thoughts on the Reformation.*

What was the situation of the world when the Reformation commenced?

To this enquiry, made for the purpose of giving a direction to the current of our present reflections, it may be replied, that the pure religion of Jesus, as practised by the early christians, had for centuries been gradually declining. In its room were substituted an endless train of heartless unmeaning forms and ceremonies. The circulation of the scriptures in the languages then spoken being prohibited, and but few being able to read in their own and much less in the learned languages; men ceased to be intimately acquainted with the contents of the sacred volume. The spirit of enquiry was extinguished. And while the understanding was thus shrouded in midnight darkness, the affections were debased by sensuality and blunted by familiar acquaintance with vice in its most horrible forms. The sense of accountability to the Judge of the quick and the dead seems to have been almost entirely obliterated. There was no crime of so deep a dye, but its guilt could be washed away by the purchase of an indulgence. The prices of these were, by the keen-sighted policy of the Romish Clergy, so reduced that none were so poor as to be debarred by the expence from, availing themselves of this, as it was thought invaluable privilege. Some purchased absolution not only for the sins already committed, but for all of which they might be guilty during a specified period; others by surrendering large portions of their estates were promised the pardon of all the sins of their



lives and after death immediate admission into Heaven without passing through the torments of purgatory. Tens of thousands of deluded beings were thus cheated out of their immortal souls. A body of men, the self-styled "Vicegerents of God," claimed the throne of the Eternal, usurping all authority in heaven and on earth both temporal and spiritual. They even declared themselves able to recall and elevate to mansions of celestial bliss, those already beyond the grave agonizing under pain and drinking the cup of bitterness. Professedly infallible in their decrees, they determined who were the rightful possessors of the thrones of the earth and thundered their anathemas, consigning to everlasting destruction all who should dare to disobey. No tyranny can surpass that which they exercised over their fellow-men. Other tyrants have been content to chain the body; but these fettered the mind. To differ from them in opinion; to refuse to receive their impious traditions: in short, to profess the religion of Jesus in its purity was to ensure a painful and miserable death. Hence vast numbers of our race have expired in the flames of the Inquisition. It is not for me to pourtray the midnight orgies of this infernal tribunal. It is enough to say that those, who suffered, endured all that the keenest ingenuity could invent, and the most hardened fiend-like spirit execute.

Thanks be to God, the progress of this unparalleled oppression was stayed by his almighty hand. He raised up able and faithful instruments of righteousness. Luther leading a band of independent spirits, himself fearless and resolute, assailed the kingdom of Antichrist. He dared to expose to open view the rottenness and corruption of the papal dominion, Their system of Indulgences was first attacked. This he stripped of its disguise, and exposed it to public odium and contempt. The Word of God was disseminated; the populace were made acquainted with its con-

tents; and their eyes were thus opened to the numberless abuses, which had been heaped upon them. While his writings were consigned to the flames—while he was himself stigmatized as a heretic, and summoned to their ecclesiastical tribunals, he firmly and steadfastly continued his course of reform. With the rapidity of lightning, the kingdom of superstition fell to the earth. The knowledge of the true character of Christianity was extended. The spirit of investigation increased. And religious liberty was soon established upon a foundation, which from that time to this has continued unmoved. Under God it is to Luther and his coadjutors that we are indebted for the freedom of religious enquiry and opinion which we enjoy.

This cursory review of the state of the christian world when the Reformation commenced, and of some of the circumstances that attended that great event, is well calculated to teach us of this age, several useful lessons. It is, however, my purpose barely to hint at two or three of these, and then to leave the reader to pursue them for himself.

One of the most obvious of the reflections naturally suggested by this subject, is the importance of the *diffusion of knowledge* in order to the preservation of both civil and religious liberty. As the knowledge which existed at the christian era diminished, superstition increased and chained down the minds of men. They were the easy victims of intrigue, and soon became the subjects of the most abject slavery. In this situation they were for ages, and in this situation they might still have continued, had they not by the diffusion of knowledge among them (as we have seen,) been led to feel the degradation to which they were reduced. No sooner did this take place, than they tore in sunder the fetters by which they were bound, and fearlessly asserted their rights. Since this time, it is in those countries that are the most enlightened that religious free-



dom exists in the greatest perfection and is least likely to be destroyed or even impaired.

How consoling a consideration is this. We should all derive from this source a new and powerful motive for redoubling our endeavours to diffuse knowledge—especially religious knowledge, among our fellow-citizens. Thanks to God we live in a free and enlightened country.

Again; we learn from reflecting upon this subject, the importance of disseminating the *great truths in which the reformers agreed*. The fact that God so signally interfered in their behalf, is conclusive evidence, that these are substantially the doctrines of the gospel. We have further reason for believing that this is the case, when we recollect that these are the doctrines which, when steadily and faithfully preached, have since the reformation, especially in revivals of true religion, been blessed of God. But to be more particular. It is where ministers have frequently inculcated the salutary and catholic doctrines of the existence of a triune God, the lost state of man, his entire destitution of what is acceptable in the sight of the Most High, the necessity of repentance and a godly life, the need of the regenerating and sanctifying influence of the Holy Spirit, and, finally, complete justification by faith in the atonement of Jesus Christ;—it is, I repeat, where these doctrines have been much and earnestly insisted on, that vital piety has revived and increased. And there is just ground for expecting that the blessing of God upon the efforts of men hereafter, will in some measure be proportioned to the degree in which they cleave to these cardinal truths, attested as they have been, by the faithful of every age. For these doctrines thousands of the disciples of Jesus have poured out their blood.

For these doctrines Luther fought. In their defence, God once gloriously appeared; and for them, if endangered, he will, we have reason to believe, again make bare his almighty arm.

We would observe, in conclusion, that the subject upon which we have been reflecting, reminds us of the *sovereignty of God* over all events. It was the Most High that raised up Luther, qualified him to defend the faith once delivered to the saints and prepared the way before him. In all his difficulties, he was guided by the wisdom, and in his dangers protected by the power of God. How astonishingly small were the means by which the Most High at this time brought about the greatest effects! Though nations were leagued in arms against a defenceless individual, the Almighty so over-ruled their counsels, that at last in defiance of opposition and contrary to every reasonable expectation, he came off completely victorious, delivering millions of his fellow-men from the thralldom of ignorance and superstition. Thus, in all the events of the life of Luther, we discover the superintendence of a wise and sovereign God. Although we cannot with the same clearness trace the finger of the Most High in the events of our own lives, they are all equally under his guidance. "It is not in man that walketh to direct his steps." The parents of whom we are born,—the time when, and the place where we live,—our education, circumstances, and manner of life,—the number and character of our associates,—the spiritual privileges which we enjoy,—our sanctification itself,—the number of our days,—the time and particulars of our death,—and, at last, our final salvation—are all the subjects of the wise and absolute sovereignty of God.

C. L.



## Review of New Publications.

*Travels in New-England and New-York:* by TIMOTHY DWIGHT, S. T. D. LL. D. late President of Yale College; *Author of Theology explained and defended.*—New-Haven, 1821, 1822.—Vols. I. and II.

IT must be pleasing to the American reader, to be presented with an account of Travels in the Northern States, from the pen of a writer so well qualified to do justice to the subject, as President Dwight, whose genius and learning have conferred such honour on his native country. No similar work has ever been undertaken by any person, on whose judgment, candour and veracity we could fully depend. Several foreigners have indeed published books of travels in the United States. Some came hither fraught with the strongest prejudices, and perhaps wished to produce a work, which might be popular in Great Britain, by giving an odious colouring to their descriptions, and selecting such facts and anecdotes, as would best expose us to censure and contempt, and deter their countrymen from emigration. Others, who were disposed to admire and applaud, have passed rapidly through some sections of the States, paused only on our largest cities, and although they may have succeeded tolerably, in communicating a general idea of the face and situation of the country, have of course given us the partial ideas and party opinions of those Americans, with whom they became acquainted, or descanted upon manners and customs, whose origin and propriety they did not comprehend, and laws, and politics, which they could not be expected to understand.

President Dwight informs us in his preface, that he was principally induced to write, by a desire "to furnish, so far as should be within his power, the means of enabling our

posterity to know what was the appearance of their country, during the period occupied by his journies." But he has executed the work on a far more extensive scale.

In these volumes, the first fourteen Letters contain a general account of New-England; of its extent, soil, climate, and the character and customs of the natives; of its discovery and settlement by the English; of the difficulties of our ancestors in subduing an uncultivated wilderness; their embarrassments from Indian wars, their troubles from the French in Canada, and from the early oppressive measures of the British government; with a view of the progress of society and the institutions, habits and manners, of the present inhabitants. A great variety of interesting particulars are inserted in his subsequent Letters. From his judicious selection of historical facts and the accuracy of his observations, the reader will obtain a greater mass of valuable information respecting the Northern States, and gain a more correct and comprehensive idea of the situation of the country, the course of its settlement, and its actual state, at the date of these Travels, than he could collect from all the volumes previously published on the subject.

A considerable portion of the work consists of statements, chiefly geographical and statistical. These, however valuable and instructive, cannot from their nature be entertaining to persons who read only for amusement. It is very easy for a fastidious critic to pronounce them dull and tedious, and propose to lessen this part by abridgment. But it could only be abridged by omission, and we should obtain fewer facts with the same minuteness of detail. As the author in his preface has advised such readers to pass over these statements, it must be their own fault



should they fatigue themselves by the perusal. Others will esteem them useful and important, and recur to them, as notes of record and reference.

Books of travels are necessarily immethodical and desultory. We expect them to contain an account of every interesting object, which the author meets with in his journey; of the appearance of the country, its cities, public edifices and rural scenery; the character and situation of its inhabitants and occasional sketches of its history; interspersed with such observations and reflections, as naturally arose in his mind, on a review of the scenes through which he has passed, and the people with whom he has become acquainted. Every thing instructive, entertaining, or amusing finds here a proper place. If the scenes are new and undescribed, they demand more copiousness in the narrations, more amplitude in the descriptions, and more minute accuracy in the details: for the relations of the traveller lay the only sure foundation of all our geographical and statistical, and most of our historical knowledge.

These Letters, varying in manner with the varieties of their subjects, afford elegant examples of almost every kind of style and composition; of the familiar ease of epistolary correspondence, the grace and correctness of narration, the eloquence of oratory, and the beauties of sublime and picturesque description.

The historical sketches, and narratives of remarkable adventures, are chiefly collected from early records, oral traditions, or the accounts of the actors or eye witnesses of the scenes. Facts thus obtained are fully entitled to credit, when related by a writer, not chargeable with proneness to credulity or exaggeration.

The occasional notices of persons of eminence, among the deceased friends of the author, are a valuable addition to American biography.— Their characters are justly represent-

ed and generally drawn with due discrimination.

The author has interwoven the most important occurrences in the wars of our ancestors with the Indians, which at times, and particularly in the year 1675, threatened the total destruction of the New-England colonies. We copy from his narrative of the war with Philip, then the chief commander of the native tribes, an example of his historical style, and his skill in the delineation of facts and characters:

Alexander, the eldest son of Massasoit, died a young man, and left the Sachemdom to Philip. The view which Sassacus entertained concerning the settlement of the English, and which he expressed so strongly to the Narrhagansetts, when he attempted to unite them with the Pequods in a war against the Colonists, Philip imbibed early; and never lost sight of them until his death. He was sagacious also, beyond the ordinary reach of savage minds; and possessed in a singular degree the skill, and address, in negotiation, which alone can persuade men, mutually hostile in their feelings and interests, to unite heartily in a common cause. The Indians of New England had never known any interests, but such as were merely local. Himself, his family, and his tribe, include every thing, which is valuable in the eyes of a savage. These are his world; and whatever does not intrude upon their welfare is to him nothing. By present objects, and their immediate consequences, he is roused to attention, and as the case may be, to action; but those which are remote, lie beyond the limits of his horizon. Philip, however, passed these limits. He saw the Colonists increasing daily in numbers, and in power; and seems clearly to have discerned, that at no distant period their establishment on these shores would become fatal to the independence, and safety, of his countrymen.

Engrossed by these views, he began early to adopt such measures, as might most effectually prevent the evils, which he dreaded. The field, in which he was to act, was unpromising. Every Indian tribe is of course hostile to every other. The larger are insolent; the smaller impatient to revenge their wrongs; and all mutually and intensely jealous. To fight with each other, and to subdue or be subdued, constitute their only employment, and their only lot. Those, who were near the English, might easily be persuaded to direct, and would indeed of course direct, their jealousy against them, unless when at war



with their own countrymen. But those, who were at a distance, were too much occupied in their own concerns, and too apprehensive of danger from their neighbours, to permit the indulgence of any serious hope of success in attempts to excite their jealousy against the English. Philip however, was not discouraged. With the peculiar secrecy, which characterizes this people, and which no nation, beside the French, has managed with equal success, he dispatched his runners first to the neighbouring tribes, and then to those which were more distant. To all he represented in strong terms the numbers, the power, the increase, and the unfriendly designs, of the Colonists, and the danger, with which they threatened all the original inhabitants. In various instances he pleaded the cause in person; and by himself, and his emissaries, made a deeper and more general impression than could easily have been believed, or than some discreet inhabitants in this country can even now be persuaded to admit.—Vol. II. pp. 18, 19.

The progress of the war, far the most distressing, which was ever experienced by the inhabitants of this country; its issue in the death of Philip; and the final ruin of Indian power in New-England; will hereafter be sufficiently detailed in the course of these letters. Whatever opinion we may form of this Chief, we cannot deny, that he was a sagacious, brave, high-spirited man. His faults must in no small degree be ascribed by candour to the state of society, in which he was educated. The Colonists he considered, and justly, as dangerous intruders, whose views, and interests, were hostile to those of his countrymen. Their power, already formidable, he saw every day becoming more so; and their numbers continually increasing. The design, which he formed of delivering his country from this band of strangers, was exactly of the same nature with those, which mankind have generally pronounced patriotic, and glorious. Had he succeeded; (and there was no period, when his success was at least doubtful;) the tribes of this country would in their future songs have celebrated his name with the same enthusiasm, and in their traditions have twined round his temples the same laurels, which in Sweden have been devoted to Gustavus Vasa, and in England to Alfred; with which the Romans adorned the names of Camillus and Scipio Africanus, and the Greeks commemorated those of Miltiades, Leonidas and Cymon.—Vol. II. pp. 20, 21.

The author excels in picturesque descriptions of the scenery of nature—the gaiety and sweetness of rural prospects, and the wild and romantic

magnificence of our mountains, lakes and cataracts. He viewed with enthusiasm the sublime and beautiful in landscape, and paints them with the glowing colours of a poetical imagination.

In his journey to Vergennes, after mentioning his being stopped at Shaftsbury by a violent shower, he thus describes the prospect around him:

Amends, in my own view sufficient, were made us for this detention. The building, in which we were sheltered, stood on a handsome elevation, overlooking an extensive valley toward the east; and gave us a full prospect of the Green Mountain range for a great distance. The wind blew violently from the North-West. The heavens were dark; the clouds were wild, tossed in fantastical forms, and hurried through the expansion with a violent celerity. Many of them struck the mountains at their middle height; and thence sailed up their bosom with a motion, which, notwithstanding their rapid progress over our heads, was to our eyes, slow, majestic, and awful. The world was universally wrapt in gloom: and the bosom of the mountain was covered with a deep brown, approaching to black. After this melancholy and cavern-like darkness had continued about one hour; and tempest, and tumult, appeared to reign universally; suddenly most beautiful and brilliant spots of gold, of various figures and sizes, formed by the light of the sun piercing through the interstices of the clouds, were seen wandering over the surface of the valley beneath; crossing the farms, houses, and forests; slowly ascending the acclivities of the mountains; gradually sliding over the summits; and thus fading, successively, from the sight. The contrast between the gloom and the splendour was so strong; the splendour itself was in many instances so vivid; (for the spots were not equally bright, and on that account were, in a groupe, more beautiful;) that they appeared as if the vallies, farms, forests, and mountains, were successively polished and luminous; while their rapid motion over the vallies and their slow ascent up the mountains in the midst of the moving gloom, by which they were surrounded, interested the eye, especially while connecting them with the wild and violent aspect of all above, and all beneath, in a manner not only singular, but excessive. I never beheld any prospect more striking, or more complete.—Vol. II. pp. 405, 406.

In a strain equally picturesque, he delineates the prospect from Mount



Holyoke, Vol. 1, p. 354, from the Taghkannuc mountain, Vol. 2, p. 377, the White mountains, pp. 148, to 152, the falls of the Hooestennuc, p. 502, the cave at Sunderland, p. 355, with many other sketches, which a Claude, or Salvator Rosa might with ease and pleasure copy upon canvass.

These Letters contain many judicious remarks, and some more extended essays, on government, laws, religion, morals, and manners; with several philosophical enquiries, and dissertations on the various phenomena of the natural world, in the northern regions we inhabit. We may always rely on the facts which he relates, for he was an exact observer of nature, and an indefatigable enquirer after truth. His theories and opinions will be acknowledged as often novel, always ingenious, and generally just.

He has given an accurate account of the schools, colleges, and universities, in the New-England states, the nature of their institutions, and the manner of instruction and government of the pupils, particularly in Yale College, in which for so long a period he held the presidency. Statements and remarks, respecting the progress of American literature, and the methods of communicating knowledge and improving the youthful mind, must be extremely valuable from the pen of a writer, who employed the greatest portion of his life in superintending the education of youth.

We would particularly recommend to American readers, the 48th Letter of the first volume. In an essay, elegant in style, and forcible in manner, the author enters his solemn protest against the prevailing mode of Fashionable Education; a mode, which substitutes frivolous accomplishments for substantial learning--love of show, dress, and accomplishments, for the public and domestic virtues--and the airs and graces of modern politeness, for all that dignifies the character, improves the understanding, or meliorates the heart; a mode, which tends to degrade the rising generation, and

in consequence of which thousands, straining every nerve to follow in the rear of fashion, and gain the ephemeral applause of the gay world, eventually sink into insignificance and obscurity; having wasted a life, commenced in dissipation, and terminated in disgrace, useless to themselves, and a burden upon society.

The author states in his preface, as a strong additional reason for undertaking the work, his desire to correct the misrepresentations, which foreigners, either through accident or design, had published of his native country. For this task, especially as regards the northern states, no writer was better qualified, or could have performed it with more accurate research, or greater merit in the execution.

Before the Revolutionary War, scarcely any thing respecting the state of our country was known abroad, except to the French and English nations. Until that period, France was ever unfriendly, often at war with us, as the subjects of Great Britain, and always wishing our destruction, as rivals to her Canadian colonies, and hostile to her claims on the American continent. From her writers, no favourable notice or accounts could be expected. But the ignorance of the British, concerning our situation and the character of our people, while we remained under their dominion, can only be equalled by their prejudices since our separation. Their ablest statesmen and commanders viewed and treated us with contempt, and their historians and poets painted the country, as the seat of barbarism and desolation.

Goldsmith, in his *Deserted Village*, drew the following picture of an emigration to our southern settlements:

———"To distant climes, a dreary scene,  
 "Where half the convex world intrudes  
     between,  
 "O'er torrid tracts, with fainting steps  
     they go,  
 "Where wild Altama murmurs to their  
     wo.  
 "Far diff'rent there, from all that charm'd  
     before,  
 "The various terrors of that horrid shore;



"Those blazing suns, that dart a down-  
 ward ray,  
 "And fiercely shed intolerable day,  
 "Those matted woods, where birds forget  
 to sing,  
 "But silent bats, in drowsy clusters cling,  
 "Those poisonous fields, with rank luxu-  
 riance crown'd,  
 "Where the dark scorpion gathers death  
 around,  
 "Where at each step the stranger fears to  
 wake,  
 "The rattling terrors of the vengeful  
 snake,  
 "Where crouching tygers wait their hap-  
 less prey,  
 "And savage men, more murderous still  
 than they,  
 "While oft in whirls the mad tornado  
 flies,  
 "Mingling the ravaged landscape with  
 the skies."

Yet Goldsmith was no enemy to the Americans, but merely followed the general opinion of his countrymen at that period; and, were he now living, might perhaps wonder to find his lines quoted, as a sample of British ignorance and misrepresentation.

The United States, by their war with Great Britain, their subsequent connection with foreign powers, and the important rank they assumed among the nations, by the complete establishment of their independence, became an object of general attention, awakened the spirit of liberty, and eventually changed the destinies of the greatest part of the world. But though they gained the admiration and applause, they did not acquire the cordial friendship of Europe. The court of St. Cloud, at the time when they assisted us in our contest, did not wish our real independence. They sought only our separation from Great Britain, and expected that these colonies, limited in extent to their actual settlements, and restricted in commerce to the French territories, would be content to enjoy a precarious liberty, and subordinate existence, under the protection and guaranty of France. Other monarchies dreaded our republican principles, and the example of successful insurrection. England viewed our independence as the triumph of rebellion, hated us as

growing rivals in naval enterprise and commercial importance, and dreaded our increasing population and the continual emigration of her inhabitants to our coasts. She deemed it her interest to distress, degrade, and calumniate us, and, by every insidious measure, to check our rising power, and render us weak and contemptible. The new world was represented as a dreary wilderness, peopled by barbarians and savages; its soil barren, and incapable of cultivation; its climate sickly, and scarcely habitable; the north a frozen desert, the south torrid and pestilential. It was affirmed that every race of animals grew diminutive in size, and the human species degenerated in genius and understanding. European philosophers formed theories to account for this supposed deterioration, and their travellers invented fables to support their opinions.

We need only to refer to Ashe, Fearon, and a host of English writers, who have published their travels in the United States. Their ignorance, false statements, and misrepresentations, have consigned them in this country to general contempt; but they have been copied, recommended, and praised in Great Britain, and made the basis of many a laboured philippic, by ministerial journalists, and British Reviewers.

But although the Americans have been provoked to resentment by these calumnies, they have the greatest reason to rejoice at the pride and ignorance which produced them. To these causes chiefly, the British owed their want of success in the beginning of the revolutionary war. Confident, from the assertions of their military officers, that with five thousand troops they could march in triumph through the continent, and look down all opposition from the colonists, they commenced the contest, with forces wholly inadequate to any reasonable prospect of success. Nothing but their consummate contempt of the valour of our soldiery, and the military talents of our commanders, could have



induced their attack on our entrenchment at Breed's hill, or on our lines below New-Orleans, in the subsequent war. In both cases, the attack was wanton and unnecessary. At Breed's hill, their shipping commanded, on both sides, the isthmus of Charlestown, where they might have landed with safety in our rear, and enclosed our small detachment without the possibility of escape. At New-Orleans, the passage of the Mississippi was open, and we had no naval force to oppose them. Had they forced their way up the river, the city must have fallen without a blow; we must have abandoned our lines, as useless and untenable; and our inferior army of undisciplined militia, who routed them at those lines with such unparalleled destruction, being deprived of the means of retreat, must have dispersed in confusion, or become an easy conquest to forces, who exceeded their number in more than a triple proportion.

British valour can indeed perform all that mere human valour can hope to effect; but the pride of boasted superiority, and their contempt of other nations, often induces them to attack an enemy in perhaps the only spot, where he has made any strong preparation for defence; and this rashness and presumption leads them frequently to defeat and disgrace.

President Dwight has recounted many sanguinary scenes, acted in the revolutionary war, which were not generally known to the public, or had been inaccurately related by modern historians. He has painted in just colours the wanton cruelties of the British commanders in the conflagration of Charlestown, Falmouth and New-London, and the savage massacre at Fort Groton. The actors of such tragedies deserve to be recorded in the annals of history, and their names exposed to the execration of posterity. But though he has animadverted with due severity on these instances of barbarity, he has often taken occasion to do justice to the merit and character of Great-Britain;

and to distinguish between the tyranny of her rulers and cruelty of her armies, and the just glory and virtues of the people. He rejoices in our origin and descent from English ancestors, and remembers with pleasure the pre-eminence of that nation, in genius, learning, and morals; in their spirit of liberty, humanity, and public generosity; their unequalled exertions for the support of the protestant religion, and their ardent zeal in extending to the unenlightened world, the knowledge of christianity and the gospel of salvation. Though a clergyman of the congregational order, and a firm adherent to the doctrines of the Reformed churches, as his justly admired theological works abundantly testify, he was no bigot to ecclesiastical forms; nor uncharitable towards christians of other denominations, who differed from his opinions on points of minor importance, not inconsistent with vital piety. Every reader must applaud the truly catholic liberality of his sentiments, in the twelfth Letter of his first volume, addressed, as all these Letters are, to an English gentleman:

You will undoubtedly believe, that *the censures*, which I have heretofore mentioned as so extensively cast upon the early settlers of New-England, *were not wholly unmerited*. I admit the rationality of this conclusion, and will now proceed to make some observations concerning what I deem the faulty side of their character. This I will endeavour to do without partiality.

In *their separation from the Church of England* I think them justifiable; although, for myself, I should find no difficulty in worshipping under a conscientious and Evangelical minister of that Church; nor feel any considerable embarrassment in conducting, for a congregation, who seriously chose it, their worship according to the prescriptions of her Liturgy. It is true, I do not think this the best mode of conducting public worship. Still, I think it a good one; and fully believe, that it has proved the means of conversion and of distinguished moral excellence, to very great multitudes of my fellow men. I will go farther, and acknowledge cheerfully, what I really believe, that the English Church has done more than most others, to promote the cause of Christianity. I will acknowledge also, that



our ancestors were more solicitous about the surplice, and the ceremonies, than their importance required; if, indeed, these were the real causes of their solicitude. Provided a minister is dressed with decency, I am perfectly willing, that he should regulate his own dress. If my neighbour chooses to worship, kneeling; whether I myself kneel or stand, I shall certainly not disturb him. Against the use of the *sign of the Cross* in Baptism I should certainly object; but could have worshipped very quietly with those, who used it, if I found in them no other, or greater, errors. I could have submitted to the Ecclesiastical government of a Bishop: for I believe a Bishop to be an authorised minister of the Gospel: although I cannot find a single trace of the Prelatical character in the New Testament; and fully believe the declaration, made in the "Institution of a Christian Man;" (a work, approved by your King and Parliament, and the main body of your Clergy;) that "in the New Testament there is no mention made of any other degrees, but of Deacons or Ministers, and of Presbyters or Bishops." Still many of your own Prelatical Bishops have rendered such important service to Christianity, that I cannot hesitate to regard them with high respect. Generally, I should never quarrel with a Low-Churchman, on account of his principles; but should never expect to harmonize very cordially with those of a Jacobite. Had I been born under the ministry of the late Mr. Milner, of Hull; the late Mr. Walker, of Truro: or of any one among multitudes, whom I could name in your Church; I should probably have considered myself as placed in desirable circumstances for the attainment of eternal life.

But I could not have submitted to the edicts of the *first*, or of the *second*, James. I could not have submitted to the dominion of *Archbishop Laud*. I could not submit to any man, requiring of me the profession of doctrines, which I did not believe; or conformity to worship, which the Scriptures have not enjoined. The Ablutions of the Pharisees were trifles, in a great measure harmless, so long as they were regarded in the character of things which might be conveniently done. But, when they were enjoined upon others, and were announced to be binding upon the conscience; they became fraught with danger and mischief.

God alone is Lord of the conscience; and nothing, but what He has required, can become an *Institution* in the religious sense. This is a field, into which man cannot enter without intrusion. Here neither King nor Pontiff, neither Parliament nor General Council, have either rights, or powers. A religious law can be formed only by Divine Authority; and can be found only in the Scriptures.

Those, who "teach for doctrines the commandments of men," will ever worship God in vain. With these views, I should certainly have been a non-conformist. Were I now to censure your Church; my objections would principally lie against her dereliction of her articles, the relaxation of her discipline, and the legalized introduction of civil and military officers, as such, to her Eucharist. This, your King and Parliament have no right to require. To this, your Clergy cannot, so far as I see, conscientiously submit. When, therefore, you feel, hereafter, disposed to censure the early settlers of New-England for suffering none to hold public offices, beside Professors of religion; remember, that they followed, with more good sense, and incomparably more consistency with the dictates of religion, the plan, marked out by your own Government. Your Government required all its officers to partake of the Lord's Supper. These men chose their officers out of such, as could lawfully partake of this ordinance.—Vol. I. pp. 161—163.

In contemplating the character and writings of President Dwight, we find a person, whose talents and learning confer honor upon our country, and an author, of whose works we may justly boast, without fearing the invidious censures of foreign reviewers, or their humble copyists and imitators in America.

To him with greater propriety, may be applied the encomium of LITTLETON on THOMPSON, the author of the Seasons:

—————He never wrote  
One line which, dying, he might wish to blot.

*Sermons by the late Rev. Joseph Lathrop, D. D. Pastor of the first church in West-Springfield, Mass.; new series. With a Memoir of the Author's life, written by himself. Springfield, 1821.—8vo.*

IN introducing to our readers the volume before us, we hardly need say that it is the work of a man, whose name has been long known and venerated in the theological world, and who is justly entitled to a high place among the distinguished divines of our country. Doctor Lathrop pub-



lished no less than six volumes of sermons during his life, some of which have gone through two or three editions in this country, and have been printed and extensively circulated in Europe. The materials for the present volume were principally selected and prepared for the press by himself, though the work was not actually published till after his death. Prefixed to the sermons is a Memoir of his life, which is brought down by himself to the year 1816, and thence continued to the close by a surviving friend. It can scarcely be considered as any thing more than a fragment, just glancing at a few of the most important events of his history; but still it is an article of great interest, and presents a more faithful and striking picture of his mind, than could perhaps have been given in any other way. In the present article, it is our object to exhibit the most important facts relative to the life and character of this distinguished man, collected principally from the Memoir, to which we have adverted; at some future time, we shall lay before our readers a general analysis of the sermons, which compose the principal part of the volume.

The author of the work before us, was born at Norwich, Conn. October 31, 1731. He was a descendant of the fourth generation from the Rev. John Lathrop who arrived in this country from England in 1634, and settled in the ministry, at Barnstable in Massachusetts. The father of the subject of this memoir, a man of an uncommonly amiable and excellent character, died when this, his only son was less than two years old.—His mother, in consequence of a subsequent marriage, removed to Boston, where her son received his early education, and passed nearly his whole time previous to his admission to College. His preparatory studies were conducted by the Rev. Mr. White, the minister of the parish in which he lived, of whom he has often been heard to speak in terms of high respect and affection. Little is known

of this part of his life, except that he discovered an unusual taste for literary pursuits, was amiable and moral in his private deportment, and was the subject of some religious impressions, which he had hoped, might be the germ of evangelical piety.

In 1750 he was admitted a member of Yale College, where he distinguished himself by the unusual versatility of his genius, his intense application to study, and the extent and variety of his literary acquirements. In 1754, the year which completed his collegiate course, his attention was excited anew to the things of religion, by the deaths of several of his fellow-students. He seems at this time to have had a deep and rational conviction of his ruined state by nature, and at length to have gained a comforting, practical view of the great plan of salvation, and to have rested with evangelical confidence in the atonement of Christ. Shortly afterwards he made a public profession of religion.

After having received the honours of College, he went to Springfield, Mass., as an instructor in a grammar school, and at the same time engaged in the study of Theology under the direction of the Rev. Mr. Breck, in whose family he resided. Having prosecuted his theological studies for more than a year, he was licensed to preach, and soon after commenced his labours as a candidate in the first parish in West-Springfield. He was heard with great acceptance, and the result was that he received shortly after a unanimous invitation to settle with them in the ministry. On the 25th of August, 1756, he was constituted their pastor, and entered upon a scene of ministerial labour, in which providence permitted him to continue for more than sixty four years.

His introduction to the ministry seems to have brought all his pious affections into vigorous exercise. A deep sense of the solemnity and responsibility of the work fastened upon his mind, and he determined that by



the blessing of God, all his time and strength should be given to the service of his master. The resolutions he committed to writing at that period, which we have reason to believe gave a complexion to his ministerial character ever afterwards, deserve to be often read and pondered by every minister of the gospel.—These resolutions shew the sincerity and purity of his motives in entering the sacred office, and his subsequent life proved how controlling and abiding was their influence. Our limits will only allow us to extract the prayer which he offered, after having formed his resolutions, and laid them before God :

“ My gracious God, these resolutions I have formed in thy presence, and, I hope, in thy fear. My performance will depend on thy grace. This I now humbly implore. Let it be present with me, and sufficient for me. I plead no worthiness of my own, for none have I to plead; but other and better arguments abound. They are such as thou hast put into my mouth and into my heart. Let these prevail. I plead thine abundant mercy, the righteousness and intercession of thy Son; the power and goodness of thy Spirit; the free offers of thy help made in thy word, thy command that I should seek thy Spirit and the promise annexed to the command. May I not also plead my relation to thy people. Thou has put me into the ministry. I know not how much the salvation of others may depend on my fidelity. Let not my sins and my unworthiness hinder my receiving such a supply of grace as may be necessary to the success of my ministry. Let not my iniquities stand in the way of the salvation of any one among my fellow-sinners. However it may ultimately fare with me, my heart's desire and prayer for my people is that they may be saved.”—pp. 17, 18.

The spirit which breathes in these petitions, reminds us of the disinterested and active benevolence of Paul. Like that inimitable model of ministerial fidelity, he seems to have determined in the strength of God's grace, that he would not be the instrument of destruction to his people, even if he should prove a cast away himself. The manner in which we ultimately discharge the duties of any particular calling, depends not a lit-

tle upon the spirit with which we begin; and this is as true of the christian ministry as of any thing else. The man who intends to be faithful in the sacred office must not satisfy himself with a general resolution to avoid that which is evil, and cleave to that which is good; but he must frame, in the very outset, a fixed system of rules which shall apply to every part of his deportment; he must make this the subject of frequent review; he must take it along with him in all his self-examinations; and the result can hardly fail to be, that we shall read in every part of his conduct that godly self-denial, that consistency and elevation of character, which constitute the appropriate badge of the ministerial office. The tendency of such a course to such a result, is clearly proved by the life of the venerable man, who is the subject of this article.

In 1759, he was married to Miss Elizabeth Dwight of Hatfield. In this connection was laid the foundation of much domestic happiness, for which he used often to express a lively sense of gratitude to the divine goodness. His venerable widow survived him but a few months, agreeably to the wish he has often been heard to express, that if it were the will of God, they might both go down to the grave together. They had six children whom they were permitted to see, with the exception of one who died in infancy, in the different walks of respectability and usefulness, and three of whom still survive, to embalm in their gratitude the memory of the best of parents.

From the time of Doctor Lathrop's introduction to the ministry, till the close of his stated services in the pulpit, a period of sixty-two years, his active labours sustained but little interruption. From 1778 to 1781, he was prevented from the regular discharge of his official duties, by a painful indisposition which for some time, threatened to put an end to his usefulness. It was during this time that an imposter by the name of Wat-



kins, a pretended disciple of Whitefield, intruded into his parish, and excited a great commotion which continued for several months, and in consequence of which, Doctor Lathrop as soon as his health would admit, was led to compose and publish his celebrated sermons, entitled '*Christ's warning to the churches.*' These discourses have gone through, several editions both in this country and Europe, and are deservedly ranked among his most able productions.

The high estimation in which Doctor Lathrop has been held by the christian publick, is manifest from the numerous expressions of respect and confidence which he has received both from his own countrymen, and those on the other side of the Atlantic. In 1791, he received the honorary degree of Doctor of Divinity from Yale College, and in 1812, was admitted to the same honor in the University of Cambridge. In 1792, he was elected a member of the American Academy of Arts and Sciences. In 1793, while the professorship of theology in Yale College, was vacant, he was elected, and earnestly solicited to accept that office; but the circumstance of his being far advanced in life, combined with some local considerations, led him to decline the appointment. He was twice solicited by the State Legislature to preach at the annual election, but in both instances declined. His printed works have received the warm approbation of some of the most distinguished men in England and Scotland, who have at different times, proffered him their friendship and correspondence. His discourses on Baptism were republished in Edinburgh several years ago under the direction of the late Doctor Erskine, and have been extensively circulated in Scotland, as containing one of the ablest views of that subject which the language affords.

Doctor Lathrop was distinguished above most men for a profound and accurate knowledge of human nature, a quality which he always turned to

the best account in his intercourse with the world. It has often been said that no man was so well able as he, entirely to put down an adversary by a single word. Though he was always candid and condescending in his intercourse, and the person, in whom he recognized the counterpart of his own able and unobtrusive disposition, was never in danger from the brilliant artillery of his wit, yet whenever he came in contact with one of hollow pretensions and lofty air, he was almost sure to give him an exemplary, but most graceful chastisement. The wonderful facility with which he could administer a reproof or correct an erroneous impression, is proved by several anecdotes which he has recorded in his memoir. We have only room for one of them:

"My steady aim in preaching has been to promote real religion in temper and practice, and to state and apply the doctrines of the gospel in a manner best adapted to this end. Keeping this end in view I have avoided unprofitable controversy. I have never started objections against a plain doctrine to shew my agility in running them down. I have been careful not to awaken disputes, which were quietly asleep, nor to waste my own and hearers' time, by reproving imaginary faults and indifferent customs. Among these, I have reckoned the *fashions of dress*. I was once and once only requested to preach against prevailing fashions. A remote inhabitant of the parish apparently in a serious frame, called upon me one day, and pressed the necessity of bearing my testimony against this dangerous evil. I observed to him that as my people were generally farmers in middling circumstances, I did not think they took a lead in the fashions; if they followed them, it was at a humble distance, and rather to avoid singularity than to encourage extravagance—that as long as people were in the habit of wearing clothes, they must have some fashion or other, and a fashion that answered the ends of dress, and exceeded not the ability of the wearer, I considered as innocent, and not deserving reproof. To this he agreed, but said what grieved him was to see people *set their hearts* so much on fashions. I conceded that as modes of dress were trifles compared with our eternal concerns, to set our hearts upon them must be a great sin. But I advised him to consider that to set our hearts *against* such trifles, was the same sin as to set our hearts *upon* them; and as his fashion differed from those of his neighbours, just in proportion



as he set his heart *against them*, he set his heart *upon his own*. He was therefore doubly guilty of the very sin which he imputed to others. And I desired him to correct his own fault which he could not but own, and to hope that his neighbours were less faulty than himself, and less faulty than he had uncharitably supposed them to be.

I could not but reflect, how easily men deceive themselves, and how necessary it is that we often apply the questions which our Saviour puts to the hypocrite 'Why beholdest thou the mote in thy brother's eye, and considerest not the beam in thine own.' It is very unhappy if we make a censorious spirit towards others, a sign of peace in ourselves".—pp. 19 and 20.

Doctor Lathrop continued to officiate regularly in the desk until March, 1818, when the great imperfection of his sight and the advancing infirmities of age, led him to propose the settlement of a colleague. His congregation cheerfully complied with the suggestion, and on the 25th of August, 1819, he had the pleasure to attend and assist in the ordination solemnities of his successor. It was a scene in which he felt the deepest interest, in which he realized the answer to his prayers, and at the close of which, he could adopt the language of aged Simeon, 'now lettest thou thy servant depart in peace.'

From this time till near the close of his life, he enjoyed for the most part comfortable health, occasionally took part in the public service on the sabbath, and retained so much intellectual vigor, that his conversation was always edifying and agreeable. After his sight became so much impaired as to forbid the exercise of reading or writing, his time was principally given to the duties of self-examination, devotion, and religious meditation. The habit which he had brought with him through life rendered this a delightful employment, while it contributed to prepare his mind for the event of which the inroads of age constantly admonished him. His christian character which had been early formed under an enlightened and deeply practical view of the gospel scheme, became more

attractive and sublime, as he approached the end of his course. While his conversation often discovered the innocent playfulness of a brilliant fancy, a quality by which his character had always been strongly marked, it was impossible to remain long in his presence without an impression that all the graces of the christian had found a dwelling place in his heart. He had an opportunity for weeks, to watch the symptoms of approaching dissolution, and thus to try the strength of his faith; but not an expression of doubt escaped his lips;—not a chill of terror, we believe, stole over his heart. His was the path of the righteous, shining brighter and brighter unto the perfect day. When his earthly house of this tabernacle was finally dissolved, which took place on the last day of the year 1820, every one who had witnessed the triumph of his faith and the calmness and patience of his spirit, felt an undisturbed confidence that he had entered 'a house not made with hands eternal in the heavens.'

We shall not be suspected of claiming any undue praise for Doctor Lathrop, when we say that his sermons have deservedly ranked among the best which our country has produced. His views of religious doctrine were nearly accordant with those of Doddridge and others of the same school. His discourses breathe the same evangelical spirit for which that excellent man was so remarkable, and show that his heart had been touched by the 'hallowed fire' of deep devotion. Though the doctrines of the gospel are often stated and defended with great ability, most of his sermons have a more direct bearing upon christian practice. It has sometimes been said of the discourses which he has given to the world, that they are better fitted to strengthen the faith and establish the hope of the christian, than to produce alarm and conviction in the mind of the sinner. Many of them, however contain very direct and forcible appeals to the conscience, and are well adapted to make



deep impressions of the guilt and pollution of sin.

One of the most striking features in the intellectual character of Doctor Lathrop, was an uncommon power of invention; and the consequence was that all his discourses bore strong impressions of originality. No matter how trite might be the subject, his prolific mind was sure to strike out something which would come to his hearers or readers with the charm of novelty. When we take up any of his writings, we expect almost of course, to be carried away from the beaten tract of the multitude. We expect to find him saying different things, or the same things in a different manner from what we have been accustomed to find in almost any other author.

His discourses are full of sentiment. He never sacrifices sense to sound; never leaves the meaning of a sentence doubtful, or leaves it without any meaning, for the sake of making a period which shall strike gracefully on the ear. In all his writings, there is a close continuity of thought which shews that his mind had been subject to severe discipline, and had acquired an uncommon command of its own faculties.

We have already remarked that he possessed an extensive and accurate knowledge of human nature; and perhaps this quality was no where more observable than in his public discourses. In reading through his several volumes, we find the counterpart of almost every shade of char-

acter that exists among men. Many of his sermons, as might be expected, are admirably adapted to detect hypocrisy. He seems to have been familiar with the deep and intricate workings of the heart; and to have had the power, beyond almost any other man, of displaying its internal mechanism. He often indeed leaves the hearer to make the application of the subject himself; but his delineations of character are so faithful, that the person who is in a small degree, acquainted with himself, can hardly fail to recognise the picture.

The style of Doctor Lathrop's sermons has often been commended for its great simplicity and perspicuity. But with these primary qualities, it combines a high degree of chastened elegance. In reading this author, we never have to pause a moment, to inquire whether we correctly apprehend his meaning; though an intelligent reader will often pause to dwell upon the beauty of his images, and the aptness of his illustrations. The sermons which he most admired in regard to style, were those of Bishop Sherlock; and perhaps he has engrafted upon his own original manner more of the peculiarities of that author, than of any other. It must be allowed also, that in some respects he greatly surpasses his model; and perhaps hardly any man has written sermons which have so much to gratify and delight an intelligent reader, and at the same time are so much on a level with the humblest capacity.

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### Literary and Philosophical Intelligence.

The Legislature of Kentucky have appropriated fifty thousand dollars a year to the support of free schools; twenty thousand dollars to the payment of the debts of the Transylvania University; three thousand dollars to the Centre College at Danville, and two thousand dollars to the Southern College in Bowling Green.

From the time of the foundation of St. Luke's Hospital in London in 1751 to the year 1807, near four thousand insane persons were entirely cured and of course restored to usefulness and to the society of their friends. What an amount of misery has thus been relieved by this single Institution.



The Legislature of South-Carolina at their last session, passed a law, authorizing the erecting of suitable buildings for a Lunatic Asylum and a School for the Deaf and Dumb—and appropriated for that purpose the sum of thirty thousand dollars. The institution is to be under the superintendence of seven trustees chosen by the legislature.

We are happy to be able to say that vigorous efforts are now making in this State for the establishment of a Lunatic Asylum. The Committee some time since appointed for the purpose of devising measures calculated to effect the object, met at Meriden on the 1st of February ult. In accordance with a resolve of this meeting, a spirited and appropriate address has been presented to the people of the State, which we should be happy to extract, did our limits permit. It is stated, that "the Medical Committee are persuaded, from an attentive investigation of the subject that the whole number of these afflicted persons in the State, cannot be less than twelve hundred; on an average ten to a town," and that "it has been found, from an extensive practice in such institutions, that about FOUR FIFTHS of the whole number of patients are restored to their reason, comfort, and usefulness." This representation of the number of these unfortunate beings to be found among us, calls loudly for the assistance and co-operation of all who have by a kind providence been spared from this greatest of temporal afflictions; while the statement respecting the success, which has attended institutions like that proposed, should encourage us to open our hands and lend our influence in their behalf. We sincerely hope that the Legislature will at their next session, not only grant them an act of incorporation, but give them other and more substantial evidence of their regard.

Sometime last autumn a high mountain in the Tyrol, suddenly moved and buried the village of Muda. The number of persons lost is unknown.

Russia has now three hundred and fifty living authors. Most of them are of the nobility. One-eighth of the whole number are clergymen. Up to the year 1807, four thousand works had appeared in the Russian language.

In the year 1810, the Russian National Library was in possession of almost three thousand volumes by native authors, among which there were one hundred and five romances. There are already eight thousand works in the Russian language. Moscow has nine public libraries and ten printing offices; St. Petersburg, seven public libraries and fifteen printing offices; Wilna, one public library and five printing offices; Revel, Dorpat, Cracow, have each one library and two printing-offices. In all Russia there are only eight or nine letter-foundries.—*Lon. Lit. Gaz.*

By a letter received in Middlebury, Vt. from the Rev. Levi Parsons, one of the American Missionaries to Jerusalem, it appears that a college has been established at Scio, the capital of the island of the same name, in the Grecian Archipelago. It now has seven hundred students and fourteen instructors. The Library consists of three thousand volumes, among which are excellent editions of the works of Homer, Herodotus, Plutarch, Zenophon, Virgil, and of the holy Fathers. The number of buildings occupied by the College is nine; a Chapel, a Laboratory, a Library Hall, and Lecture rooms. The Latin, Greek, French and Turkish languages, Philosophy, Chemistry, Mathematics, Arithmetic, Philology, Geography and Theology are taught.

The population of Persia, very much diminished by the civil wars of 1722 (the epoch of the overthrow of the dynasty of Ishmael Sophi) and of 1743 (the year of the assassination of the celebrated Scha-Nadir) is estimated at twenty-two millions of souls. The number of provinces is fifty-eight. The reigning sovereign ascended the throne in 1797. He is called Feth-Ali-Schan, and is about fifty-three years of age. He is reckoned a good poet. He has sixty-five sons and as many daughters.—His third son, Abdas Mirza, is destined to succeed him, although Prince Ali Mirza, who is rejected by this choice, is distinguished by great personal qualities. In the peace concluded with Russia, the 12th of October, 1813, the Emperor Alexander agreed to a stipulation by which both himself and his successors are bound to maintain by force on the throne, should it be necessary, the Prince who



is destined to succeed, in order that no foreign power shall interfere in the internal concerns of Persia.—*Hamburgh Journal*.

The population of the eighty-six departments of which the kingdom of France now consists, amounted in the year 1810, to 30,407,907 individuals. Nearly *one seventh* of the whole number of children born throughout France

in 1818, were born out of wedlock. And of the 24,344 born in the city of Paris in 1819, 8641, (that is, more than *one third* of the whole number) were illegitimate. If such be the state of society in France, is it to be wondered at, that a righteous God has so often come out in judgment against them.

The Rev. BENNET TYLER is appointed President of Dartmouth College.

## List of New Publications.

### RELIGIOUS.

The Fifth annual Report of the Directors of the New-York Evangelical Missionary Society at their anniversary meeting on Monday, December 3, 1821.

First Report of the New-York Bethel Union, presented at the public general meeting, December 31, 1821, with an Appendix.

Twenty third annual Narrative of Missions performed under the direction of the Trustees of the Missionary Society of Connecticut, principally in 1821. Hartford.

The Evangelical Ministry exemplified in the Apostle Paul: A Sermon preached in Murray street Church, Dec. 2, 1821, on the occasion of resigning his charge of his Congregation; by John M. Mason, D. D.

Appeal against the denunciations of the Rev. Dr. Mason. By a Unitarian of New-York, 1822.

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An address delivered before the Hingham Peace Society, Dec. 6, 1821. By Charles Brooks, Minister of the third Church in Hingham, Mass.

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A discourse preached before the Society for propagating the Gospel among the Indians and others in North America, Nov. 1, 1821. By Joseph Tuckerman, Pastor of the Church of

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### MISCELLANEOUS.

*The English Practice*, a statement showing some of the evils and absurdities of the *Practice of the English Common Law*, as adopted in several of the United States, and particularly in the State of New-York.

An Address delivered at the organization of the Faculty of Dickinson College, Jan. 15, 1822: by John M. Mason, Principal.

Travels in New-England and New-York: by Timothy Dwight, S. T. D. LL. D. Vol. III. New-Haven.

Boylston Medical Prize Dissertations for the years 1819 and 1821. By E. Hale, Jr.

A Report of the case of the Jeune Eugenie, determined in the Circuit Court of the United States, for the first circuit at Boston. Dec. 1821.

Address to the graduates of the South-Carolina College, Dec. 1821. By President Cooper.



## Religious Intelligence.

### OSAGE MISSION.

[Communicated for the Christian Spectator.]

*Extract of a letter from the Rev. William F. Vail to the Rev. Professor Goodrich of Yale College.*

UNION, Arks. Ter. Nov. 17, 1821.

Rev. and dear Brother,

By our public journal you will doubtless learn the situation of the mission family, the present state of the mission, and the rise and progress of the war, now existing between the Cherokees and Osages.

The great question is, Can the Government of the United States by any means suppress or prevent Indian wars? This question has such a bearing on missionary exertions among them, that it demands the closest investigation. Our own short experience proves, that no good can be done to Indians while they are at war. It is a time of fear and confusion with them. The destruction of the enemy and a concern for their own personal safety, agitate every mind. We have three little Osages in our family. The oldest, a child of eight years, came here with such terror of the Cherokees, that he dare not step out of the door in the evening. This proves how the fear of the enemy pervades every mind. To instruct these children, while they are at war, is out of the question, unless the school were in the centre of the village. And to benefit the old people will be a vain attempt while war councils occupy their attention.

The question then is, not only, how shall the present war be brought to a close, but what shall be done to prevent its recurrence? For should the work commence, and prosper a few years, the return of war would probably interrupt it, and the half-tutored children must fly back again to their parents' arms for safety. In looking forward, aided by present experience, and past observation, I can see a large missionary establishment, where five hundred children are improving at school, and rising fast into useful life, in a moment destroyed, the children scattered, and their teachers left to

cast their eyes on their pupils, flocking back into the village to join again in the *savage war-dance*. As it regards the Osages, they are hungering and thirsting for improvement. Their minds are easily managed, they place confidence in their friends, and, were it not for the war, I believe no mission could be established with better hopes of success. They are children of nature, uncorrupted by intercourse with bad white people, and need only good instruction to guide them. They have no strong prejudices to relinquish—no false religion to renounce—no inveterate habits to overcome, (polygamy is the worst,) and they are ready to commit their children to our care. Five hundred might be collected into our school. Now if some plan could be devised by the benevolent, and adopted by our Government, to keep them from war, it would be as life from the dead. While one mission family after another is coming out to bring the blessings of the gospel, is it of no consequence on their arrival, whether they enter into the field, or are for years excluded from it? Whether the thousands of poor savages around us, be brought home to Christ, or left to perish in their sins?

A christian government extends its influence over a vast portion of these western savages, and, to human appearance, it is within their power to prevent bloody wars among their Indian subjects.

To accomplish this, forts and garrisons must have more efficacy than merely to awe them from injuring white people.

Against removing various tribes from the eastward into this country, there is the most pointed reason to object. No sooner do they come, than they begin to covet the Osage country, and wars are the inevitable consequence. No measure is therefore so directly opposed to the peace of the Indians, as removing the tribes east of the Mississippi, westward. O, that those who advocate such measures, might see that they do assuredly favour wars, and contentions, and consequently oppose the civilization of the natives. To send the Indians into this unprotected



land, and suffer them to devour each other, is far from doing them that good which the appropriations of Congress, seem to intend.

Dear Sir, this theme is copious, but I may not enlarge. I would only remark, that our present anxiety is not for the safety of the mission family. Though the enemy often prowl around our dwellings so near, that we hear their guns, they have not yet made us a visit; they know better than to disturb us, and had we a large school, they would fear to approach us, expecting in case they did injury, to be chastened by the United States. Our chief anxiety is for the success of the mission. We need your prayers, and the continual intercession of all praying people. Our hope is in the Lord.

The health of the family is better than it has been for several months past. Notwithstanding all our former trials, we have never been discouraged; and now, nothing wears a dark aspect but the war, and even this we believe will be overruled for good.

Yours, in the best of bonds.

WM. F. VAIL.

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#### THE SOCIETY ISLANDS.

*From the N. Y. Daily Advertiser of the 15th ult.*

We publish to-day, from the London Courier, a very interesting letter from a Captain Henry, master of a British vessel which visited the Society Islands in the Pacific Ocean in the year 1821, mentioning the recent extraordinary conversion of the inhabitants of Raivavar, one of those islands, to Christianity.

It is nearly twenty years since the first attempt was made by a Society in London, to introduce Christianity, by the aid of Missionaries, into those Islands. For a number of years, the labors of persons employed in this service were attended with no visible success; and, for a time, they were obliged, by the unsettled and hazardous state of things among the natives, to take refuge in New-South Wales. After a while, however, some of them returned, and renewed their pious labours; and the result has been, that after making gradual progress in their exertions, within a few years past, almost the whole body of the natives of several of the Islands, in a manner the

most extraordinary, destroyed their idols, renounced their pagan rites, superstitions and practices, and embraced the doctrines and set up the worship of Christianity. Since that period, great advances in civilization have been made by the converts. The Missionaries have given them their native language in a written form, have taught them to read it, and are engaged in translating the Scriptures into the Tahitian tongue, for the use of the Islanders.

In the present instance, an effect equally remarkable, has been produced in the Island visited by Capt. Henry, but through the medium and by the use of a different agency. No foreign Christian Missionary had ever visited this Island. King Pomarree, the principal sovereign of all the islands, and himself a baptized and zealous convert, made a visit to this Island for the purpose of endeavouring to introduce the Christian religion which he had so recently adopted, among the inhabitants, and left with them a native Missionary, by whose exertions, and under whose instructions, nearly the whole body of the natives renounced paganism, destroyed their gods, and became zealous converts of Christianity.

This account not only contains the strongest encouragement to Missionary Societies to persevere in their benevolent efforts for the propagation of the Christian Religion among the heathen, even under the most unpropitious appearances, and the most gloomy prospects, but it furnishes them with a very important practical lesson in their exertions. It is the importance of training up and employing, as fast as the nature of things will admit, NATIVE TEACHERS, to assist them in the great work in which they are engaged. The native preacher will come to his countrymen divested of many disadvantages which must necessarily attend a foreigner. He will perfectly understand the language, manners, habits, and vices of his countrymen, and will, of course, be able to address them on every subject with fewer difficulties and prejudices to encounter, and with a degree of freedom and judgment, which cannot be expected from a stranger.

We believe the case of this island, as described by Capt. Henry, in his very interesting letter, to be altogether unprecedented; and we shall be



much disappointed in our expectations if it is not read with much interest in our country :—

“ Sidney Cove, May 31, 1821.

“ On my passage to Otaheite, I had occasion to call at High Island, (or Raviavar,) to procure provisions. The circumstances which there came under my knowledge and observation are of a nature truly gratifying. It was on a Sunday I made the island. I left the vessel early in the morning for the shore, on approaching which I saw a great many natives assembled, which rather awakened a fear, on my part of landing. On seeing Para, (an Otaheitan,) I landed with boldness, and was received by the king of the island (Tahuhu) with kindness. They had assembled for christian worship, and were about entering the church. How greatly affecting and delightful was the scene which presented itself! Each individual on entering the church, kneeled and uttered a prayer; when Para (the Otaheitan whom king Pomarree left there, for the purpose, if possible, of instructing the natives) performed the service of the day. There were eighty-eight assembled at the church for christian worship to the universal God. The very quiet and orderly manner in which they conducted themselves, not only in church, but during the Sabbath, awakened my highest admiration. The whole of their gods are mutilated; removed from their mares, or places of worship, and even converted into stools at the entrance of the church, which is very neatly built; the ground is covered with grass, and provided with a sufficient number of forms; its length is one hundred an seventeen feet, and breadth twenty-seven. There are only twenty-five on the island who have not yet adopted the religion of the Saviour, but who have, nevertheless, removed idolatry. They say, “We have no books, or proper missionary to instruct us, and we will wait till one comes, before we become christians.”

“ This island is situate in lat. 23 deg. 42 min. S. and long. 148 deg. 3 min. W. and never was visited by any Missionary, which makes the great change from idolatry to christianity the more wonderful. This island was visited by king Pomarree, in the Arab, an American ship, about eighteen months back. They were then in their idolatrous and

rude state. King Pomarree used all his power to persuade them to remove their idolatry. They promised, on his leaving the island, they would agree with his wishes; which induced king Pomarree to leave Para, one of his own Chiefs, before mentioned, as a teacher. This surprising and happy change took place about four months after king Pomarree left; it happened upon a great feast day, when all the natives and chiefs were assembled. To king Pomarree, therefore, under God, is to be attributed the conversion to christianity of the natives of that isle. The king of the island, together with Para, most earnestly solicited that they might have a teacher sent to instruct them; or, to use their own phrase, ‘a light to guide them,’ &c.

“ The island is about twenty-five miles in circumference, having a good harbor, and well provided with provisions; the produce is much the same as at Otaheite; the inhabitants about 1600.

“ The religion at the Society Islands, is now general. I know not one single soul among the Islanders but what attends more or less to religious instruction; no manner of vice passes unnoticed; the laws are particularly strict. Industry is stirring much among them; King Pomarree has a great desire for trading. I have now on board a cargo of 75 tons of pork; and 100 more ready on my return to the island of Otaheite alone. He has all the other islands at his command. I think he has, among all, about 12,000 hogs; and likewise about 150 tons of coconut oil, with a quantity of arrow-root, &c.

SAMUEL P. HENRY.

‘Commander of the brig Gov. Macquarrie.’

#### CONNECTICUT MISSIONARY SOCIETY.

We have been deeply interested in the perusal of the *Twenty Third* Annual Report of this venerable and useful Institution. While it is the oldest of the kind now existing in the Country, it has also in proportion to its funds done more than any other, in furnishing the privileges of the gospel to those who have emigrated to the western States. The benefits of their labours are enjoyed by thousands and tens of thousands, who with their children and



their children's children will long hold in grateful remembrance the efforts of this Society.

From the present report we learn that the contributions from the congregational churches in the State for the past year amounted to \$2696 18. The amount of donations from other sources, together with the interest of the fund, was \$2509 69. The expenditures of the year were \$6484 04. At present, the permanent fund is \$30,633 59.

The number of Missionaries, who acted under a commission from the Trustees, during the last year, is stated to be forty two. Their labours were performed in Vermont, New-York, Pennsylvania, Ohio, Virginia, Kentucky, Indiana, Illinois, and Missouri. The Report contains extracts from the journals of the respective Missionaries. Preceding these, is a very brief but highly interesting historical sketch of the origin, progress and effects of the Society, which we present to our readers :

Soon after the close of the Revolutionary War, the emigrations from this state to the unsettled parts of the country, at the North and the West, became numerous ; and, for a considerable time, increased from year to year. In their new habitations, these emigrants soon perceived the value, and felt the want, of those gospel privileges which they had long enjoyed. Applications from individuals, and particular settlements, were often made to ministers in this state, with whom they were acquainted, with great earnestness and solicitude, that they would visit them, and preach to them that gospel which administers consolation to the poor and the solitary ; and lay the foundation for the permanent enjoyment of its sacred privileges. Such applications could not be uninteresting, when received from those who had been affectionate parishioners, who had been united in the Christian covenant, and who still declared themselves their spiritual children. In compliance with such requests, occasional visits were made by ministers from this state, which were received with much gratitude, and, apparently, attended with the divine blessing. Similar applications were made to Associations, which, in several instances, sent one of their number to perform a missionary tour, while his

pulpit was supplied by the labours of his brethren. In the year 1788, the General Association of the state recommended to the individual Associations, to send out members of their respective bodies, in this manner, as far as they were able. From the want of funds, but little could be done in this way, though it was found that the call for such labours was constantly increasing. In 1792, the General Association again took the subject into consideration ; and presented a petition to the General Assembly that contributions might be made for this object. In compliance with this petition, the Assembly, in October of that year, authorized " Contributions in the several Religious Societies and Congregations in this state, on the first Sabbath in the month of May, annually, for the term of three years ;" for the support of Missionaries in the new settlements, under the direction of the General Association of the state. The first contribution, in May, 1793, produced 1269 dollars. The amount of the collections increased from year to year. With these resources, Missionaries were steadily employed, and, from that time to the present, the new settlements, in the northern and western parts of the United States, have never been destitute of Missionaries from Connecticut.

It having been thought desirable that the missionary work, which was constantly increasing in importance, should be conducted in a more systematic manner, the General Association, in the year 1798, formed the *MISSIONARY SOCIETY OF CONNECTICUT*. The General Association composes the Society. The business of the Society is transacted by twelve Trustees, six Civilians and six Ministers. In 1802, the Board of Trustees was incorporated by the General Assembly, " by the name and title of the Trustees of the Missionary Society of Connecticut."

The Trustees have steadily pursued the same general plan of missionary operations, which had been adopted by the General Association, to furnish the new and destitute settlements of our country, those especially where the emigrants from this state were the most numerous, with the various ordinances of the gospel of Christ.

The Missionary Society of Connecticut is the oldest institution of the kind now existing in the United States.



A Missionary Society was formed in New-York in 1796, and one in Albany in 1797.—These, we believe, have assumed a different form, and do not now exist in their original character; and although the time of their formation as Societies, was anterior to that of the Connecticut Society, as now organized, yet the latter may be said to have existed *in fact*, if not *in name*, from the year 1792. The same body that now composes the Society, (the General Association,) then made application to the Assembly, for permission to raise funds for missionary purposes, and the request was granted.

With regard to the operations of the Society, it becomes the Trustees, so far at least as their own agency is concerned, to speak with diffidence. But, in this review of the origin and progress of the institution, we feel constrained to say something of its success, to the praise of infinite, sovereign grace, in acknowledgement of the steady liberality of the people of the state, and of the laborious, persevering services of faithful Missionaries.

When the operations of this Society began, more than one half of the states of Vermont and New-York were uninhabited by civilized people. The same is true of the northern parts of Pennsylvania, of nearly all Ohio, and of almost the whole territory west and south-west of that State. These extensive tracts, then unoccupied by any Christian people, now contain more than two millions of immortal souls. In these widely extended regions, the new settlers have been accompanied by Missionaries to share in their privations and toils, and to make known the mercies of that Saviour who was with the church in the wilderness. While the husbandman was changing the forest to a fruitful field, the servant of Christ began the work of the garden of God.—The missionary labour, indeed, was not so much as the Trustees designed to bestow, not so much as the new settlements earnestly called for, but as much as the resources of the Society would supply.

The tract of country already noticed now contains a great number of flourishing congregations and churches, faithful ministers, and commodious houses for the worship of God. A great portion of these, it may be said with safety, is the result, under the divine blessing, of missionary labours.

There are many obstacles to the establishment of Christian ordinances in new settlements almost insuperable. The people are few; many of them are poor; some have no desire for such privileges; different religious sentiments exist; and long privation reconciles many to their destitute state. The labour of a Missionary gathers them together; their love to one another is increased; the solemn stillness of a consecrated Sabbath calls them from their toil; they are reminded of the habitation of their fathers; the lofty shades canopy the worshipping assembly, and re-echo the praises of Israel's God. The hearts of some arise to heaven, saying, *Lord, evermore give us this bread.*

The extensive missionary field now in contemplation has been occupied, chiefly, by labourers of this Society. Yet the Trustees are happy to observe that other similar Societies have employed Missionaries in the same territories, who have been faithful and successful labourers.

The resources of this Society, through the patronage of the General Assembly authorizing an annual contribution, sanctioned by the proclamation of the Governor, containing a recommendation of the charitable object; with the uniform liberality of the people, in contributions and donations; have enabled the Trustees to pursue a more extended and systematic course of operations, than any other similar institution. The same causes have given the people of the new settlements proportional expectations from this Society, and produced, for many years past, calls for more missionary labour than could be afforded.

The part of the state of Ohio, denominated "The Connecticut Western Reserve, or New Connecticut," and which is of greater extent than this State, began to be settled in 1792. As the land was purchased, principally, by inhabitants of Connecticut, as the purchase money formed a fund, the interest of which was appropriated to pay for schooling the children of the state, as most of the early settlers were from among us, and not likely to be assisted by any other Society, the Trustees early turned their attention to that territory, as having a peculiar claim to their regard. The first Missionary was sent thither in 1800, and it has never been left destitute. The Mis-



sionaries took much pains, at an early period, to encourage the people to establish schools, and lay the foundation of ecclesiastical societies. The settlements have increased very rapidly in numbers, but more especially in the intelligence, wealth, and character of the population. The Reserve now contains two Presbyteries, and part of another; about twenty settled ministers; and a large number of flourishing churches and regularly worshipping congregations. If the testimony of competent and impartial witnesses may be stated, that tract, in its moral, religious and literary character, with the general privileges of cultivated society, far surpasses any equal portion of the western country. A judicious Missionary, after performing an extensive tour, observes in a letter to the Trustees, "When I came into New Connecticut, 'the contrast was surprising. Never 'was I more sensibly impressed with 'the value of gospel institutions. I felt 'like one transported from a barren 'waste to a beautiful garden. Why 'such a difference? Doubtless, it is to 'be attributed, in part, to the early 'habits of the people who removed 'hither; but more to the care of your 'Society, which early sent the gospel 'to, and still supports it in this new 'country."

All our new settlements are occupied, in part at least, by a different class of people from what they would have been, without the prospect of missionary aid. With such an expectation, Christian families, whose habits of life are of inestimable benefit to a new country, are induced to part with their most valued privileges, and encounter the labour and perils of forming a new habitation. Thus the church of God is led into the wilderness, and finds that it is not forsaken.

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#### SUMMARY.

*Choctaw Mission.*—From a late letter of the Rev. Mr. Kingbury, it appears that he, with several others of the Missionaries, who have been for the most part at Elliot, are at present stationed at Mayhew, and busily employed in making the necessary arrangements preparatory to opening a school at that station. In the same letter, Mr. K. communicates the gratifying intelligence that the mission are by the bounty of government now relieved from the pecuniary embarrass-

ments, under which they have for some time labored; and that they have still some funds left to meet future expenses.

The 'Baltimore Tract Society' has distributed during the last year nearly 32,000 tracts. It derives its support from, and is managed by persons of different denominations.

*New-York Bethel Union*—The *First Report* of this Association, which was forwarded to us a short time since, is an uncommonly interesting communication. This Society was formed on the 4th of June last; and on the 22d of the same month, "for the first time in America, the Bethel Flag (a present from the London Bethel Union to the Port of New-York Society,) was hoisted at the mast-head of the ship *Cadmus*, Capt. Whitlock, lying at the Pine-street wharf."

After mentioning the different vessels on board of which meetings have been held, the Report adds:

"To be permitted to hold meetings on board of vessels for the purpose of calling upon God, the common Father of us all, and to implore him for the sake of his Son, to remember in mercy that hitherto neglected but useful portion of our brethren, the seamen, and to arouse their attention to the concerns of eternity, was a subject of anxious solicitude to the members of the Bethel Union. That these meetings should be *undisturbed*, was all that the most sanguine ventured to predict. When it was considered that seamen, notwithstanding their characteristic frankness and generosity, were from that very source frequently rash and inconsiderate; that these meetings should be held under the shades of night, within the borders of that empire which Satan had for ages claimed as his own, the timid christian might well be pardoned, if he felt some anxious forebodings. But it was no time to take counsel from fear. The association, consisting of several denominations of christians, advanced heartily to the work; and while the Bethel flag rose and waved towards Heaven, each heart breathed with humble and unshaken confidence, "under this banner we advance to victory."—Events soon dissipated the apprehensions of the most timid, and crowned our endeavors with a success far exceeding our expectations. Meetings have not only been permitted, but often solicited by officers and seamen, on board of vessels lying in this port, who, by stretching awnings and furnishing seats, have endeavoured by every means to accommodate those who meet for worship. The meetings have been usually numerous, *always attentive and solemn*: and although the entire results of them will never be known till that day when the sea shall give up her dead, and the secrets of all hearts shall be revealed, yet God has



not left us altogether without a witness of his gracious presence to encourage our hearts and animate us in duty. Social worship has been commenced, and, as far as we can learn, been continued morning and evening on board of several vessels. Vice and immorality, and particularly profane swearing, have been discountenanced and checked, and some have been anxiously enquiring what they must do to be saved."

The Church Missionary Society have by a late vote appropriated £1,000 sterling annually, to the erection of a College at Calcutta. It will be recollected that they before devoted £5000 to the same object. The net income of the Society for the last year was £31,076 15s 11d, or nearly \$140,000. More than 200 persons are engaged in their service, and upwards of 10,000 children are under their instruction.

The collections in Philadelphia for the Orphan Asylum, amount to near \$23,000. Adding to this the sum which was insured, \$6,000, and the donation of the State Legislature, \$5,000, they have a total of \$34,000.

We are pleased to learn that the American Bible Society have raised by contributions in the city of New-York, sufficient money to purchase a lot, on which to erect a building, to be permanently used as the Depository of the Institution.

*An Extract from the Eighth Report of the Glasgow Bible Society, auxiliary to the British and Foreign Bible Society.*

The traveller who has traced a mighty river to its remotest source, remembers ever after, when he contemplates its broad and swelling tide, with towns and cities on its banks, and navies rising on its bosom, the little trickling springlet in the hollow of the distant solitary mountain, where hardly a foot had ever trodden but his own; and he enjoys, in this pleasing association, a gratification peculiar to himself. It is with similar, but inexpressibly purer, and more elevated sentiments of delight, that we trace up to its origin the wonderful institution on whose behalf, or rather in behalf of whose cause, we have associated ourselves. Formed for the one exclusive purpose of diffusing the word of truth alone, unaccompanied with human admixtures, its first and slenderest stream was a stream of "living water:" all the tributary rivulets which have since filled its widening and deepening channels, have been of the same unmingled purity; so that its waters, whilst, like those through which the prophet passed in the visions of God, they have successively been to the ankles, to the knees, to the loins, and are now "a river to swim in, a river that cannot be passed over," are still "a pure river of water of life, clear as chrystal:"

and, resembling the waters of the sanctuary in their progressive increase, they exhibit a resemblance no less striking and interesting in their refreshing, beautifying, and fertilizing influence: "Every thing liveth, whithersoever the river cometh." And we rejoice in the firm assurance, that its channels shall never cease to be replenished till all the desolate heritages of this world of curse and of blessing shall participate in its renovating efficiency, and the earth shall present to view the glory and the loveliness of the millennial Paradise.

#### REVIVALS OF RELIGION.

It is stated in a letter from the Rev. Mr. Waterman of Bridgeport, that 88 persons have been added to his church during the last year.

*Extract of a letter dated Henderson, N. Y. January 12, 1822.*

The revival in this region began about four months since in the village of Adams, and soon became general. It soon broke out in Lorrain, Ellisburgh, and Rodman. About two months since it broke out in Henderson. The work has been preceded by the most astonishing spirit of prayer that I ever witnessed, which continues. I cannot describe it to you. Suffice it to say, that, in a number of instances, christians have prayed all night. In these five towns, since the work began, there have probably more than five hundred souls been translated from the kingdom of darkness into the kingdom of God's dear Son.

*Rel. Intel.*

Berkshire county, Mass. is, at this time, watered with a copious shower of divine grace. I am not able to state the exact number of hopeful converts in each town; but in Pittsfield, Lenox, Lee, Stockbridge, Sanderfield, and New-Marlborough, about *eight hundred*, it is believed, have been recently brought out of nature's darkness, and nature's bondage, into the light and liberty of the gospel. In Pittsfield the reformation has been remarkable, not only for the numbers of its subjects, (about 200) but for the character of the converts. Of 80, who at one time united with the church, 40 were heads of families. In Lee, the work, although of recent date, has been rapid; more than 100 are already reckoned as the fruit of the revival. Revivals of religion have very recently, and in general,



with very promising prospects, commenced in Lanesborough, Great Barrington, Sheffield, and Egremont.

*Ver. In.*

#### DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Education Society acknowledges the receipt of \$1885 64, during the month of January.

The Treasurer of the American Bi-

ble Society acknowledges the receipt of \$2,760 09 in the month of December, 1821. The issues from the Depository during the same period were, Bibles, 2,826; Testaments 2,461; Indian Gospels and Epistles 8.

The Treasurer of the American Board of Commissioners for Foreign Missions acknowledges the receipt of \$1,895 43 from Dec. 18, 1821, to Jan. 17, 1822; beside several articles of clothing for different Missionary establishments.

## Ordinations and Installations.

Jan. 3.—The Rev. JACOB N. LOOMIS was ordained pastor over the church and society in Hardwick, Vt.—Sermon by Rev. Calvin Yale, of Charlotte.

Jan. 5.—The Rev. ARTHUR BUIST was installed pastor over the first Presbyterian Church in Charleston, S. Carolina.

Jan. 16.—The Rev. JOHN B. WHITLESEY, late Professor of Languages in the Ohio University, was installed

pastor of the Presbyterian Church in Avon, Livingston Co. N. Y.—Sermon by Rev. John Barnard.

Jan. 23.—The Rev. BENJAMIN TITCOMB, Jr. was ordained at Brunswick, Maine, as an Evangelist.

Jan. 30.—In the Episcopal Church in this city, the Rev. MOSES P. BENNETT was admitted to the holy order of deacon.—Sermon by Rev. Dr. Bronson, Principal of Cheshire Academy.

## View of Public Affairs.

#### UNITED STATES.

By a late report of the Secretary of War, respecting the expenditures for the civilization of the Indian tribes, it appears that from Feb. 12, 1820 to Dec. 24, 1821, there has been paid out for this purpose \$16,605 80. \$13,939 80 of this sum have been applied through the various missionary establishments of different denominations. \$1,438 was given to the Mission school at Cornwall, and \$400 to the Baptist Mission school at Great Crossings, Ken.

A Society of a novel and a very interesting character has recently been formed in the city of Washington, entitled '*The American Society for promoting the civilization and general improvement of the Indian Tribes within the United States.*' That we may make our readers more particularly acquainted with its plan and its objects, we are obliged to omit several other articles which we had prepared for this

department. The undertaking of the society is highly laudable; and the auspicious circumstances under which it has been organized, augur most favourably of its result.

The pamphlet which contains the account of the formation of the Society states that 'the special objects of the Society is to secure for these tribes instruction in all branches of knowledge, suited to their capacities and condition; and for this purpose, to ascertain the character and strength of their moral and intellectual powers, and their dispositions to receive instruction: to examine into their origin, history, memorials, antiquities, traditions, governments, customs, manners, laws, languages, and religions; into their diseases, remedies and manner of applying them; also, into the efforts which have been already made for meliorating their condition, and the results of those efforts; and where they have failed—the cause of failure; to ascertain the number and names of the tribes, their places of residence, the extent, soil and climate, of



their respective territories, the stations where education families may be most advantageously located, and to suggest what other means may be employed for their improvement.

Other objects of the Society are to obtain a knowledge of the geography, mineralogy, geology, natural history, &c. of the Indian country—to collect specimens in all these branches of science, for the purpose of forming a **CABINET** for the use of the Government of the United States: Also, to select suitable spots in the Indian country, for making experimental farms, in the immediate view of Indians, on which to cultivate the different kinds of grains, grasses, trees, plants, roots, and other garden vegetables, adapted to the various soils and climates of the aforesaid country; to introduce the best breeds of domestic animals, and feathered fowls: And generally, to do all other things, which such a Society can do, to accomplish its grand object, **THE CIVILIZATION OF THE INDIANS.**

*The following are the officers of this Society:*

**PATRONS.**

\* \* \*

Hon. John Adams.

Hon. Thomas Jefferson.

Hon. James Madison.

Late successive Presidents of the United States.

**PRESIDENT.**

The Vice President of the U. States, ex-officio.

**VICE PRESIDENTS, ex-officio.**

The Hon. The Secretary of State.

The Hon. The Secretary of the Treasury.

The Hon. The Secretary of War.

The Hon. The Secretary of the Navy.

The Hon. The Judges of the Supreme Court of the United States.

Their Excellencies, the Governors of the several States and Territories, comprised in the National Union.

**HONORARY MEMBERS.**

Hon. John Jay.

Gen. Charles C. Pinckney.

Hon. James Hillhouse.

Gen. Thomas Pinkney.

Gen. Andrew Jackson.

Hon. Henry Clay.

Rev. Jedidiah Morse, D. D. Corres. Secretary.

George H. Richards, Esq. First Ast. Secretary.

Sidney E. Morse, A. M. Second do. do.

\*\*\* The name of the *President of the United States* might be expected to stand at the head of this respectable list; but as he is, from the nature of his office, *the head of the nation*, and of course of all its public institutions, which are strictly *National* in their character, it is deemed superfluous and improper to place it here.

Elias B. Caldwell, Esq. Recording Secretary.

George Watterston, Esq. Assistant do.

Joseph Nourse, Esq. Treasurer.

Peter Hagner, Esq. Auditor.

**Board of Directors.**--Hon. William Wirt, Attorney General of the United States.—Francis S. Key, Esq.—Rev. James Milnor, D. D.—Rev. Mr. Heckawelder.—Thomas Eddy.—Robert Ralston, Esq.—Rev. Wm. Staughton, D. D.—Rev. Philip Milledoler, D. D.—Rev. James Laurie, D. D.—Rev. Wm. Ryland.—The Corresponding Secretary, ex-officio.—The First Assistant Secretary, ex-officio.—The Recording Secretary, ex-officio.

**Committee of Ways and Means.**--Josiah Meigs, Esq.—Gen. Walter Jones.—Gen. John Mason.—Col. Thomas M'Kenney.—Thomas Sewall, M. D.

**Special Correspondents.**--The Presidents and Professors of Universities and Colleges in the United States, ex-officio.—P. S. Duponceau, Esq.—Samuel L. Mitchell, M. D. LL. D.—Isaac Thomas, Esq.—David Hosack, M. D.—John Pintard, Esq.—Col. Wm. M'Ree.—Hon. John Davis.—Rev. James Freeman, D. D.—Thomas Walcott, Esq.—Rev. Abiel Holmes, D. D.—Saml. R. Trevett, M. D.—James G. Trotter, Esq.—Hon. John Pickering.—Rev. John Sergeant.—Caleb Atwater, Esq.—Hon. Daniel Coney.—Rev. Mr. Gambold.—Rev. Wm. Jenks.—Jeremiah Evarts, Esq.—John Law, Esq.—Rev. Eleazer Williams.—Geo. I. F. Clark, Esq.—Solomon U. Hendrick, a Chief of the Muhheconnuks.—Charles Hicks, Chief of the Cherokees.—Indian Agents, ex-officio.

It will be recollected that the Indians within the limits of the United States, are supposed to amount to 400,000. Some of our readers may be pleased to see the following article from Morse's Gazetteer, stating the numbers in the different sections of our country:

|   |   |         |
|---|---|---------|
| Indians in New-England,                             | - | 2,247   |
| in New-York,  | - | 4,840   |
| in Ohio,  | - | 2,407   |
| in Michigan and North-West Territories,             | - | 27,480  |
| in Illinois and Indiana,                            | - | 15,522  |
| in the Southern States, East of the Mississippi,    | - | 60,102  |
| West of the Mississippi, and South of the Missouri, | - | 105,021 |
| West of the Mississippi, and North of the Missouri, | - | 41,350  |

Total East of the Rocky Mountains, in round numbers, - 260,000

Total West of the Rocky Mountains, - - - 140,000

Total in the United States, about 400,000



At a late meeting of Committees from 17 towns bordering on the route of the proposed Canal from New-Haven to the North line of this State by way of Farmington, it was determined to employ an experienced engineer, to ascertain the practicability of the project.

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An extract from Le Grand on the subject of the French law of Partnership is at present going the round of our news-papers. This law provides that dormant partners in business shall be responsible only for the amount

vested by them, provided that at the time of their becoming partners, the sum thus vested, shall be recorded in some office open to public inspection. The expediency, as well as equity, of such a regulation, must be obvious to every one. The money of many a capitalist, that is now useless to the public, would, if such a law existed among us, soon be actively employed. Some two or three years since, the Governor of this state proposed substantially the same thing, in allusion to manufacturing establishments; and it has ever been matter of surprise to us, that nothing was done respecting it.

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### To Correspondents.

ÆGROTUS; P; R. B. N.; P. M. W.; X; L; D. H.; M. S.; ANTI-CENSOR; L.; H. J.; K. L.; and the Review by J. B—; shall be inserted.

C. G. will find his communication at the place directed.

Φ. B.; J. K.; and A PASTOR, are under consideration.

E. S. M.; T. C. U—; Y.; the Sermons by C. A. B—, and W. B. S—, and the Review by A. E., have been received.

Though we in most respects concur with CANDIDUS, yet we feel reluctant to do any thing which might wound the feelings or diminish the usefulness of the justly eminent individual referred to in his strictures. When we reflect too that any remarks on this subject from us, would be misapprehended by some and perverted by others, we are the more fully persuaded of the expediency of being entirely silent for the present.

\* \* We take this opportunity to express our gratitude to our contributors generally, both for the number and the excellence of their communications. We would however suggest to some of them the importance of revising and retrenching their pieces repeatedly before they are forwarded for publication. A little attention to this request would save us an immense deal of drudgery. Indeed there is often more labour necessary to remodel and prune and dress up an old piece, than would be required to write a new one.

It is especially important that all communications should be *legibly* and *accurately* written out. In cases where they are valuable, and yet so illegible to persons not familiar with the peculiarities of the hand writing, that we cannot in conscience ask the printer to waste his time in the fruitless and discouraging business of conjecturing what may possibly be the meaning of the characters before him,—we are ourselves obliged to be at the expense of having them copied previous to their being put to press.

Hasty, crude, incoherent compositions are not the kind desired by us. We owe it to ourselves, to our patrons, and to the public, not to let such effusions see the light. It often happens however, that pieces of this description contain some interesting thoughts, and now and then a fine image; but these are of little value, when buried under so much rubbish. Those who are unwilling to bestow much labour upon their compositions, ought not to expect that others will waste their time in perusing them. Common modesty would, one would think, constrain the persons who thus solicit public attention, to see to it that what they do, is executed in the best manner of which they are capable. If we would gain the approbation of readers, let us first do every thing in our power to merit it.

We think too that some of our contributors spread their remarks over more paper, than the subjects they are discussing usually require. What they say, would be said with far greater effect in half the space frequently occupied. This expanding process has a peculiarly unhappy effect. It always injures and sometimes entirely destroys the point and pith of the communications; while the contrary course of condensing, culling and arranging, would greatly add to their force and spirit. It is hardly necessary to observe that in estimating the excellence of pieces, we pay very little deference to their length. Indeed a brevity, proportioned to the nature and importance of the topic, always raises a presumption in favour of a communication: it is *prima facie* evidence that the author has clear and distinct apprehensions of his subject, and therefore, that what he says, is to the purpose.